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ABSTRACT

This collection of the National Council for the Social Studies (NCSS) presidential addresses seeks to provide a valuable window to the history of NCSS and the field of social studies. Following the "Introduction" (James J. Sheehan), addresses appear chronologically: 1936 "Social Sanity through the Social Studies" (R. O. Hughes); 1937 "The Dilemma of the Social Studies Teacher" (Elmer Ellis); 1938 "The Challenge to the Social Studies" (Charles C. Barnes); 1939 "The National Council and the Social Studies Teacher" (Ruth West); 1940 "The Social Studies, Patriotism, and Teaching Democracy" (Howard R. Anderson); 1941 "New Tasks for Social Studies Teachers" (Fremont P. Wirth); 1944 "The Role of the Social Studies Teacher in the Postwar World" (I. James Quillen); 1945 "Social Education: An Over-All View" (Mary G. Kelty); 1946 "Our Responsibilities and Obligations" (Burr W. Phillips); 1947 "Our Common Concern" (W. Linwood Chase); 1948 "What's Right with the Teaching of the Social Studies" (Stanley E. Dimond); 1949 "The Basis of Freedom" (W. Francis English); 1950 "History in General Education" (Erling M. Hunt); 1951 "Leadership through Cooperation" (Myrtle Roberts); 1952 "Our Presidential Achievements and Responsibilities" (Julian C. Aldrich); 1953 "Candid Observations: Remarks by the President" (John Haefner); 1954 "The NCSS at Work" (Dorothy McClure Fraser); 1955 "Presidential Report" (Edwin R. Carr); 1957 "The Social Studies: Scholarship and Pedagogy" (William H. Cartwright); 1958 "Of Teaching and Social Intelligence" (Jack Allen); 1961 "Report of the President of the National Council for the Social Studies" (Emlyn Jones); 1962 "A Discipline for the Social Studies" (Samuel P. McCutchen); 1963 "Quality Teaching: The Challenge of the Sixties" (Stella Kern); 1964 "The Inhumanities" (Isidore Starr); 1965 "Love and Laughter in the Social Studies" (William H. Hartley); 1966 "Persistent Problems of the Social Studies Classroom Teacher" (Adeline Brengle); 1967 "This I Have Learned" (Richard E. Gross); 1968 "Needed

Perspectives in the Social Studies" (Ralph W. Cordier); 1969 "Though Time Be Fleet" (Ronald O. Smith); and "Commentary on the NCSS Presidential Addresses, 1936-1969" (Mark A. Previte). (BT)

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The NCSS Presidential Addresses, 1936-1969

Perspectives on the Social Studies

Volume 1

SO 033 524

*Edited by Mark A. Previte
and James J. Sheehan*

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2001

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Edited by Mark A. Previte and James J. Sheehan

Volume I



**National Council for the Social Studies
and
ERIC Clearinghouse for Social Studies/Social Science Education
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The National Council for the Social Studies (NCSS) is the leading association of social studies educators in the United States. Founded in 1921, NCSS is dedicated to the promotion of social studies and its role in preparing students for citizen participation in public life. The Council publishes books on important issues affecting social studies education, as well as four periodicals, *Social Education*, *Theory and Research in Social Education*, *Social Studies and the Young Learner*, and *The Social Studies Professional*. NCSS has members in all 50 states, as well as more than 70 countries outside the United States of America.

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FOREWORD

Although the National Council for the Social Studies was founded in 1921, its journal, *Social Education*, did not appear until January 1937. A primary piece in this nascent periodical was the presidential address presented by R. O. Hughes on November 27, 1936 to the 16th annual meeting of the National Council for the Social Studies. Thus, the tradition of publishing NCSS presidential addresses in *Social Education* was inaugurated.

These presidential addresses are fascinating keys to the heritage of social studies education in the United States of America. They reflect the trends and issues about the teaching and learning of the social studies in times past. Thus, Mark A. Previte and James J. Sheehan have made a significant contribution to social studies education today by compiling the NCSS presidential addresses and preparing them for publication in a two-volume set. Volume I includes the NCSS presidential addresses from 1936-1969. Volume II includes the NCSS presidential addresses from 1970-2000.

This publication of the NCSS presidential addresses makes these primary sources in social studies education readily accessible to various users, including historians, teachers, students, and interested members of the general public. Readers are likely to be stimulated, enlightened, provoked, and even amused by various parts of this collection of papers, which provide a valuable window to the past of the NCSS and the field of social studies.

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I

Introduction to the NCSS Presidential Addresses, 1936-1969

James J. Sheehan

The presidents of the National Council for the Social Studies (NCSS) have the privilege and honor to deliver addresses during the annual conferences. They provide keynote addresses that are visionary in scope and essentially reflect the status of the profession and the organization against the backdrop of the times. They also provide honest commentaries, serious observations, candid reflections, and practical recommendations that rally enthusiasm and promote vigor among the membership. This volume includes the NCSS presidential addresses from 1936 to 1969.

R. O. Hughes, in his 1936 presidential address "Social Sanity Through the Social Studies," outlined different thoughts on how to maintain and preserve society. He stated that teachers of the social studies must provide students with information, illumination, and inspiration and that through practice and application of these three principles, the virtue of tolerance will be instilled.

Elmer Ellis, in his 1937 presidential address "The Dilemma of the Social Studies Teacher," grappled with the three powerful issues the social studies teacher faces: propaganda, indoctrination, and objectivity. He cautioned the social studies teacher, who strives to teach social studies objectively, to guard against calls for propaganda and indoctrination (previously reprehensible terms in the context of American democracy). He recommended that the social studies teacher must prepare students (future citizens) to balance the forces of propaganda and indoctrination and to think critically with reasonable objectives in mind.

Charles C. Barnes, in his 1938 presidential address "The Challenge to the Social Studies," described the rapid social change that took place in America in the early twentieth century. He stated that while many social

benefits were derived, social problems were also accrued. He acknowledged that social change was reflected in the social studies curriculum and recommended that the curriculum must adapt and adjust to social needs. In addition, he stated that the challenges to the social studies included the following: need for better teachers, need for improved teaching methods, and the need for greater NCSS leadership and guidance.

Ruth West, in her 1939 presidential address "The National Council and the Social Studies Teacher," supplied much needed information about the Council's activities to its members and reports about the Council's publications such as yearbooks and bibliographies. While she acknowledged that the social studies teacher cannot save democracy alone, she stated that the social studies teacher plays a crucial part in saving democracy. She further stated that this task can be accomplished not by talking about it but through wholesome relations between teachers and pupils, freedom of investigation, and attitudes of tolerance.

The presidential addresses of the 1930s focused on issues that a rapidly changing society faced. A common theme recurring throughout the speeches was the role of the social studies teacher as an active agent in preparing students for social change.

Howard R. Anderson, in his 1940 presidential address "The Social Studies, Patriotism, and Teaching Democracy," posed the question: how can social studies teaching best prepare students to live a democratic way of life? In the address, he defended the social studies as a discipline and stressed the multifacetedness of social studies teaching. He recommended that the social studies teacher needs to do more effectively the following: selecting for special study problems that relate directly to national welfare, placing special emphasis on the methods of studying social problems, and developing loyalties to the democratic way of life. He further recommended that the NCSS exercise leadership by creating materials that develop critical thinking skills and an appreciation for democratic life.

Fremont P. Wirth, in his 1941 presidential address "New Tasks for Social Studies Teachers," stated that the social, political, and economic problems of the United States were primarily due to a lack of social understanding. Americans were morally and intellectually unprepared for an explosive social change, since it involved moral attitudes and social values in which there was no general agreement. He stated that the task of dealing with social change makes it more difficult for the social studies teachers because they need students to analyze controversial issues that involve complex factors. He also stated that the social studies teachers need to transform social information and understanding into social action and apply social science research to solving problems.

The 1942 and 1943 NCSS presidential addresses of Roy A. Price and Allen Y. King, respectively are missing.

I. James Quillen, in his 1944 presidential address "The Role of the Social Studies Teacher in the Postwar World," described values that the social studies teacher needs to instill in students: 1) the need to promote lasting peace and the ability to reason as opposed to using force in solving problems, 2) the need to achieve economic well-being and improved quality of life, and 3) broader realization of democratic values especially between cultural groups in the United States. He believed that the social studies teacher who instills these values would develop in students understanding and competence in social action and civic values worldwide.

Mary G. Kelty, in her 1945 presidential address "Social Education: An Over-all View," believed in the value of addressing unresolved educational problems in the aftermath of war. She stated that social education encompasses the local community, the nation, the world, and includes such topic areas as democratic values and a concern for others. She recommended that solutions to educational problems can be found through a thorough understanding of subject material, articulation of subject material between grade levels, and addressing new subject areas to supply students with common principles and values. She further recommended that cooperation and articulation of needs among teachers, the school curriculum, and various academic subject associations will promote more effective social education for American youth.

Burr W. Phillips, in his 1946 presidential address "Our Responsibilities and Obligations," stated that social control (whether for individuals or groups) was the most urgent problem facing the country. Added to this problem, he explained, was an unchartered future for nations that want peace but are still at odds. He encouraged the social studies teacher to challenge the convictions that students may already have. He recommended avoiding duplication in the social studies curriculum and adapting the curriculum to individual student needs. In addition, he recommended that the responsibilities and obligations of the social studies teacher were to provide students with a realistic view of the great problems of our time, to make students understand the present in the context of the past, to know enough social psychology, and to cultivate optimism for solutions to societal problems.

W. Linwood Chase, in his 1947 presidential address "Our Common Concern," stated that the common concern of the social studies teacher in the past was to develop intelligent and responsible citizens. He argued that the present concern was to educate a world-minded American citizen. He recommended that the social studies teacher must develop in students

understanding and sensitivity to the world around them, techniques, skills, and attitudes that will function effectively now and in the future, a genuine desire for learning, and competency in personal relationships. In order to achieve his goals, he recommended that the social studies teacher needs to synthesize planning of the social studies curriculum across all levels, integrate world mindedness, and show unity in action.

Stanley E. Dimond, in his 1948 presidential address "What's Right With The Teaching of Social Studies," described the many interactions and encounters he had with social studies teachers when he traveled and visited a host of schools around the country. He accounted for how social studies teachers performed their tasks and stated that social studies teachers must show concern for the needs of children, exhibit devotion to the ideals of democracy, practice improved methods of teaching, and have a desire to improve the profession. He encouraged social studies teachers to always aim for improvement.

W. Francis English, in his 1949 presidential address "The Basis of Freedom," stated that the basis for freedom of an American citizen is an individual who is dynamic, well balanced and skilled in all duties, and committed to the fundamentals of cultural faith. He argued that if democracy would continue to succeed, then young citizens must be nurtured in an environment where they can see all evidence, act responsibly, and make intelligent choices as well as be provided with an untrammeled opportunity to learn. He stated that Americans expect schools to promote democratic faith and make students skillful in the functions of democracy.

The addresses of the 1940s reflected a nation coming out of a world war into an ever-changing world. They heralded a break with the past and attempted to embrace a new and more complex set of problems that the world faces. The speeches tended to focus on a recurring theme—a global view.

Erling M. Hunt, in his 1950 presidential address "History in General Education," posed the following fundamental questions: where does history belong in the school curriculum? Should history be taught for its own sake? What about patriotism and citizenship? Most importantly, how does history fit into a child's general education? He recommended creating a clear and logical curriculum emphasizing experiential learning related to student needs, student participation, and working with the parents and community.

Myrtle Roberts, in her 1951 presidential address "Leadership Through Cooperation," stressed the importance of participation by the social studies teacher in professional organizations and the great responsibility of the social studies teacher to develop active citizenship in students as well as an appreciation for a democratic society. In order to generate new ideas, she

recommended that the social studies teacher needs to participate in local, state, and national professional organizations, which will not only enable him/her to provide service to the profession but shape its growth as well. She recognized the challenge faced by the social studies teacher in preparing/equipping youth to address/analyze societal problems through a democratic process.

Julian C. Aldrich, in his 1952 presidential address "Our Professional Achievements and Responsibilities: Presidential Report and Stewardship Account," provided a status report of the NCSS. He focused on four major areas: 1) membership, 2) committee work, 3) cooperation between local, state, and regional organizations, and 4) cooperation with other national professional organizations. In describing the achievements, he reported a 25 percent increase in membership between 1951 and 1952 and reported an improvement in communication and cooperation between local, state, and regional groups as well as other professional organizations. He reminded the social studies teachers to continue to improve.

John Haefner, in his 1953 presidential address "Candid Observations: Remarks by the President," reflected on his presidency and addressed four major needs: 1) to focus on the educational problems that all teachers face, 2) to forge closer ties between the NCSS and the classroom teacher, 3) to provide leadership through the NCSS in combating the "creeping curriculum" (the addition of more and more subjects and topics to the social studies), and 4) to provide leadership through the NCSS in focusing the social studies on services it can best provide. He recommended that the social studies teacher must develop a balance between teaching factual knowledge and teaching students to think, develop right attitudes, and cultivate the will to act for the good of society.

Dorothy McClure Fraser, in her 1954 presidential address "The NCSS at Work," addressed some of the critical controversies facing the social studies teacher such as 1) the debates on content versus method, 2) relationships between school and community, and 3) current public issues. She argued that the academic disciplines should not be used to keep the curriculum fixed, but must allow contemporary issues in the curriculum, and that the disciplines should not be used to turn the clock backwards to a point where current issues are not addressed. She explains that citizenship education must include more than content about government, but should include the teaching of methods and skills for problem solving. Further, it must address history and introduce peoples and cultures of our nation and the world. Also, she explained that improved communication between school and community is very important and that the goal is to develop functional social studies programs.

Edwin R. Carr, in his 1955 presidential address "Presidential Report," lavished praise and doled out criticisms to the social studies teacher. He praised the social studies teacher because students exhibit a greater interest in national and world affairs and have a more wholesome attitude. He also added that the social studies teacher has contributed to the improvement of the social studies curriculum and teaching methods. However, he described the unresolved problems: 1) how to avoid covering too much material and consequently teaching too little, 2) how to make social studies more interesting to students, and 3) how to prevent incursion of issues unrelated to social studies (e.g., personal issues). He touted the accomplishments of the social studies teacher but also reminds him/her that the battle for better education is not over.

The 1956 presidential address by Helen Carpenter is missing.

William H. Cartwright, in his 1957 presidential address "The Social Studies: Scholarship and Pedagogy," discussed the need for effective scholarship and pedagogy. He provided a historical survey of the social studies and illustrated the absence of scholarship and effective pedagogy in the discipline early in American history. While he acknowledged the presence of scholarship and pedagogy in the early nineteenth century, he described its poor quality, where the emphasis was on rote memory. He explained that after the Civil War, scholarship and pedagogy became more rigorous and by the early twentieth century, scholarship and pedagogy developed rapidly. He acknowledged a drift between scholarship and pedagogy and recommended reuniting scholars, education professionals, and academic educators to reap the rewards of positive developments in their respective fields of work.

Jack Allen, in his 1958 presidential address "Of Teaching and Social Intelligence," provided an historical overview of social studies education and the preparation of teachers. He explained that the social studies discipline is a derivative of the social sciences and plays a unique role in educating youth to be responsible citizens. He stated the value of looking at the interrelationship of the social sciences in order to promote social understanding and explained that social understanding is necessary to ascertain and evaluate social phenomena. He also stated that the social studies must emphasize the skills of critical thinking and problem solving and recommended that the social studies teacher must be adequately trained in these skills.

The presidential addresses of the 1950s emphasized the necessity for the NCSS to develop a leadership role in social studies education. They also emphasized having balance between scholarship and pedagogy and defining what the social studies should entail while making it meaningful for individual student needs.

The presidential addresses for 1959 and 1960 have been lost to history.

Emlyn Jones, in his 1961 presidential address "Report of the President of the NCSS," highlighted many salient observations during his tenure. He reported the following: relative to the social studies, there is the effort to build a more effective sequence in the curriculum from kindergarten through high school and into the college; there is a concerted attempt to improve the quality of teaching; and there is the problem of poorly equipped rooms. He observed that while a great deal of improvement has taken place, some schools still lag behind.

Samuel P. McCutchen, in his 1962 presidential address "A Discipline for the Social Studies," put forth the following hypothesis: the existence of a discipline can weld separate elements of subject matter into a single field which will have its own integrity. In essence, he recommended coherence in the social studies through integration or fusion of content from different academic disciplines, with the curriculum's purpose of developing in the young a self-perfected society through a functional program. He further enumerated the four elements of an emerging discipline of the social studies: the societal goals of America, the heritage and values of Western civilization, interrelationship of the world, and the process of rational inquiry and good scholarship.

Stella Kern, in her 1963 presidential address "Quality Teaching: The Challenge of the Sixties," believed that a quality education is provided only by quality teaching. She explained that quality teaching in the social studies is complex and must be up-to-date relative to content and method. She recommended that the social studies teacher teach students the following: curiosity and imagination, understanding about the larger world, responsibility, and how to become effective citizens. To achieve these goals, she further recommended that the social studies teacher must not only instruct students but also inspire them.

Isidore Starr, in his 1964 presidential address "The Inhumanities," addressed the role of the humanities in social studies education and explained that subjects of the humanities represent a mood of optimism for the destiny of man, a method for scrupulous inquiry, and a commitment for the improvement of mankind. He stated that the antithesis to the humanities is inhumanities, characterized by opportunism, rationalization, and commitment to oneself. He explained further that the inhumanities spring from the size of American education itself, which include the "mimeograph curtain," the limited communication between administrators and teachers, the self-serving spirit of the specialist, and the condescension complex. He recommended the creation of a National Commission for the Social Studies, collaboration of elementary and secondary

school associations of principals, and assumption of leadership in the area of academic freedom.

William H. Hartley, in his 1965 presidential address “Love and Laughter in the Social Studies,” denoted the three types of love the social studies teacher should impart to students: love of life, love of fellow man, and love of learning. He explained that the principal function of the school should be to help young people determine their future. He believed that love and caring is not enough and acknowledged that teaching must be supported with scholarship and effective methodology.

Adeline Brengle, in her 1966 presidential address “Persistent Problems of the Social Studies Classroom Teacher,” illustrated perennial problems faced by the social studies classroom teacher: 1) need for more tools/equipment to work within the classrooms, 2) need for time to read and keep abreast with current developments, 3) need to work with students in using/applying new methods to foster inquiry, 4) need for extracurricular activities that enable participating in programs and clubs that will directly improve the quality of the social studies classroom, 5) need for communication with the principal to assign the best teacher to the subject as well as foster better relations between teachers and administrators, 6) need for professional growth, 7) need for in-service education programs that introduce new methods and ideas and bring opposing views together through cooperation, 8) need for publication of new materials reviewing federal, state, and local sources that relate to the profession, 9) need for evaluation of effective teaching and assessment of student abilities, and 10) need for communication with counselors to understand more about the individual student’s abilities. She noted that while there has been improvement, the NCSS needs to take more responsibility for addressing these persistent problems.

Richard E. Gross, in his 1967 presidential address “This I Have Learned,” stated that the social studies teacher needs to remind students of the purpose of government and their responsibility to it; of the importance of incorporating technology within a diversified program of instruction; of structuring the social studies to reflect political freedom, equal opportunity, responsibility, economic freedom, and universal education; of modeling citizenship, social competency, and a world outlook; and of helping students find purpose in life. He recommended the creation of a National Commission for the Social Studies to continually evaluate the field.

Ralph W. Cordier, in his 1968 presidential address “Needed Perspectives in the Social Studies,” reminded the social studies teacher to acquaint young people with the world around them and its issues and problems to prepare them for constructive leadership and citizenship. He noted that

the United States is going through a host of fundamental changes such as an industrial-scientific revolution involving communication and mass media, educational reform, and reassessment of values and expectations. He recommended that the social studies teacher become more sensitive to the changing issues of America and the world today and teach the social studies to students in a way relevant to their lives.

Ronald O. Smith, in his 1969 presidential address "Though Time Be Fleet," believed that the social studies teacher must have professional freedom to teach. He explained that in order to achieve professional freedom or the freedom to teach, the social studies teacher must develop a code of ethics or standards, develop standards for entry into the profession, and accept responsibility for judging peers and casting them out if they are inadequate. While noting that the NCSS has taken steps to achieve professional freedom for the social studies teacher, he proposed that social science scholars need to take an active role to help guide the great forces of change taking place in the world.

The presidential addresses of the 1960s reflected a push to adapt the curriculum to changing times and student needs. They also called for the NCSS to be a leader in the field to foster change in the teaching and learning of social studies.

II

NCSS PRESIDENTIAL ADDRESSES: 1936-1941, 1944-1955, 1957-1958, 1961-1969*

1936, R. O. Hughes	1953, John Haefner
1937, Elmer Ellis	1954, Dorothy McClure Fraser
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1950, Erling M. Hunt	1968, Ralph W. Cordier
1951, Myrtle Roberts	1969, Ronald O. Smith
1952, Julian C. Aldrich	

*NCSS Presidential Addresses are NOT available for the following years:
1942, 1943, 1956, 1959, and 1960.

1936

SOCIAL SANITY THROUGH THE SOCIAL STUDIES

R. O. Hughes

R. O. Hughes was a professor in the Department of Curriculum Studies at the University of Pittsburgh.

This presidential address was presented on November 27, 1936 to the 16th Annual Conference of the National Council for the Social Studies at Detroit, Michigan. It was published initially in *Social Education*, Volume 1 (January 1937): 3-10.

1936

Social Sanity Through the Social Studies

R. O. Hughes

There are some who are, perhaps rightly, accused of taking themselves too seriously. They think, like Chanticleer, that the sun cannot rise without their help, and, if they fail to point with pride or view with alarm, the rest of the world will not know in what direction to move. I fear, however, that we who fly the flag of the social studies have not been guilty of that particular sin. I wonder whether we have realized the extent to which we may be responsible for the development of sound and dependable habits of thinking among our young people and for helping older ones form judgments and gain some assurance of casting their ballots in the right way.

Recently I heard a speaker quote, as if it were funny, a suggestion that by having more economics taught in our schools we might help to circumvent depressions. I do not believe that teachers of economics could have bestowed upon the great mass of American citizens enough intelligence to prevent all the blunders that have been committed. Yet I do think a more widespread understanding of economic laws would help to prevent the enactment of some silly statute laws and to produce a more serious attitude on the part of those who demand the passage of inane legislation.

The success in obtaining followers, which has been enjoyed by such persons as the Reverend Gerald Smith, Dr. Townsend, and Father Coughlin, as well as numerous other manifestations of our public life, forces us to believe that we have not yet reached the stage where democracy can be trusted to form its opinions without counsel from those who have made an intelligent study of the history and the problems of the human race. "It can't happen here" do we say? I am not so sure. But I am certain that "it" does not need to happen here. In times of stress it is not so easy to keep sane as in times of calm. Social sanity must be maintained, however, if society is to be saved. And where is there a better

source from which it can be derived than through the medium of the social studies?

I am going to speak of three aspects of human thought or activity that demand a full measure of social sanity, in understanding, in vision, and in teaching.

Whether, as individuals and as members of society, we are to be leaders or followers, the problems of a democratic society are our problems. In order to lead or to choose leaders worthy of our following we need all the sound learning and discretion we can acquire. In the first place we need a sane, keen, and full understanding of what the past has given us and what the present sets before us. As we read about the deeds of the men and women of the past, do they take into our minds merely the aspect of a story of things that happened? Do we make the contrary mistake of reading into them a justification of the opinions we want to hold? It was said of a certain literary character that he had been doing a good deal of thinking about an event of the time. "No," explained one who knew him better, "he is simply rearranging his prejudices." Why can we not be satisfied to approach open-mindedly the pages of history, content to read in them whatever lessons they may teach? And how important it is to select the most significant items out of the thousands we might include! I have no quarrel with a man who makes the acquisition of perfectly useless information a hobby. Perhaps for him it is not worse than golf. Yet, when history goes into the program of our schools, I do not want "history for history's sake," as I have heard it characterized. I want to know not merely what happened but why it happened. I do not care for a mere list of meaningless names and dates. I want to select out of the great mass of recorded facts those which will tell me and others something about the reasons why people acted as they did in days gone by.

How much misunderstanding has occurred because of perverted interpretation of the past! How much prejudice has been built up by a continued repetition of such false interpretation! For example, because our country more than a century ago was engaged in wars with Great Britain, too many of our children have gathered the impression that Great Britain is our mortal and eternal enemy, instead of being the one nation above all others whose political traditions, speech, and interests are most nearly like our own. How many times we have been told in the past that depressions always come under Democratic administrations, and that good times and the full dinner pail were synonymous with Republican supremacy? With what result! Now when conditions have been reversed, popular distrust has turned in double measure against the party that used to boast about bringing prosperity; but the party now in power is, we notice, just as ready

to claim credit because happy days are here again. Just as ridiculous a perversion of history is practiced now by some who would like to have us believe that everything we once believed was wrong. Our constitution was made, we are told, by fifty-five men who wanted to protect some shaky investments. Then some one has the nerve to ask us whether we dare to teach the whole truth about the making of the constitution. "Surely we do," is my answer, "but Charles A. Beard's *Economic Interpretation of the Constitution* is not the whole truth about it, any more than his *Open Door at Home* is the complete and final word on our economic program today."

We are told that the Civil War was caused by Northern business men, and that after the war the Union was helpless in the hands of the corrupt Republican party. There is no denying that disreputable things were done in its name, but let us not go too fast. Let me read you a paragraph from a recently published textbook. It begins with the heading, "The New Republican Party," and runs as follows:

It was natural, then, for these interests to seize upon the arguments of slavery and union with which to attract workers, Abolitionists, and sterling characters like Lincoln, to whom the saving of the Union was of primary concern. Thus the newly created Republican party carried on the traditions of Hamilton and the Federalists in their sympathy with industrial and financial interests. It was destined to dominate national politics thereafter.

A little further on in the same text we read:

The Civil War and the Reconstruction period left the Republican party entrenched in power. Enthusiastic patriots, grateful manufacturers who pressed for larger tariff bounties, and capitalists eager to continue mulcting the nation of its domains in their construction of railways and new enterprises were among its staunch supporters. The result was a prostrate Democratic party and a Republican party that controlled national, state, and municipal politics. No party in the history of the United States had ever held such unchallenged sway.

In other words, Lincoln and everybody else opposed to slavery were simply tools in the hands of Northern business men, who wanted to hold the South in the Union so that they could exploit it. Moreover, according to these authors, the Democratic party was down and out after Reconstruction.

Yet here are the facts. There have been sixteen presidential elections from 1876 to the present time. If you take the popular vote in the country in those elections, you will find that eight times the Democrats were in the lead and eight times the Republicans. By what right can anyone call that an "unchallenged sway" of any party? Moreover, by what right will anybody charge against the Republican party the abuses of New York under Tweed

and Tammany and the misrule under the Democratic name in several other cities? The Republican machines of Philadelphia and Pittsburgh could teach the politicians of those communities very little. Such statements as I have quoted are not history; they are fanaticism handed to readers not in a position to realize their inaccuracy.

This same willingness to pervert history we see now exhibited in the desire to reflect upon everything this nation did in connection with the World War. Social-studies teachers as well as others have joined in the hue and cry that we went into the war to save the international bankers and to make money for the munitions interests. Anyone who went through that struggle knows that, however disappointed we may later have been at the results achieved, ideals far different from those seemed important to the people and to the government at the time.

May I offer also a protest against the extent certain writers have carried their proclivities for debunking historical characters? Of course George Washington, Abraham Lincoln, and all the rest of our national leaders were human beings, and they probably displayed in their lifetime some of the weaknesses as well as the virtues of ordinary people. Yet what if George Washington did write letters to a young woman whom he did not afterward marry? He was neither the first nor the last to do so. What if Lincoln did make some appointments for other reasons than strict merit? He was neither the first nor the last president to do that. It is just as unfortunate for growing boys and girls to get the impression that all people in political life are crooked as it is to believe that holding office puts a halo around a man's head and purity in his heart. Let us strive to give a plain, honest, square deal to those who have been in the public eye, whether in the past or in the present, neither exalting them beyond their deserts nor condemning them unduly.

There are many questions one may ask history to answer. This is an age of change, we are told, and we are expected to get excited over that fact. What are we going to do next? This is the question we are supposed to ask in our perplexity. Yet when was there an age in any history that was not an age of change? Who would want to live in a fixed and static world, with nothing to do but sit on our thumbs and watch the same old things happening in the same old way, world without end? Did circumstances make Abraham Lincoln or did Abraham Lincoln make his circumstances—or both? Substitute for Abraham Lincoln any other character you wish. If it is true that men have made their own circumstances or at least turned them in the way they wished them to go, there is encouragement for those who face the obstacles and dangers of today. If man is a mere plaything in the hands of events he cannot control, what is the use of anyone's attempting

to be or do anything? Do leaders make events or do events bring forth leaders? Did George Washington make the Revolution or did he become rather the personification of the purpose of a people determined to be free? Did Andrew Jackson show the way for the common man to rise to political power, or did he rather become the embodiment of a force that sooner or later was due to make itself felt in this country? If we must wait for leaders to tell us when we may hope to improve our condition, our case is far worse than if we dare to look hopefully for improvement, expecting that when the time is ripe some one will stand forth to command the march ahead. Is it fated from the beginning of time that certain things shall happen to people or to nations? Or do they have it largely in their power to choose the direction they shall go, and the undertakings they shall accomplish?

The questioning citizen of western democracies in Europe and in this country looks wonderingly eastward to see what has happened in mysterious Russia. Changes that centuries did not bring have been wrought in two decades. Shall we say that Lenin could do what God could not? Or shall we rather accept the interpretation that the church, which should have led the people steadily to higher and better things, so conducted itself as to choke even the channels through which divine power might have acted? Whether we shall seek the improvement of society by a sudden overturn of all that the past has built up or proceed more slowly toward those things which would make life better for all may depend upon the way we understand the past in Russia and in other lands. Are all people at any stage in their development ready for democracy, or must we expect that there will be times in which people may need to accept the domination of dictators, until they become strong enough to choose for themselves the course of the national life?

Out of the wreck and change of the past some things abide that we cannot doubt. In studying the ancient Egyptians or Greeks have you talked about "those guys" as if they were some strange prehistoric animals? Man's fundamental wants today are much the same as those of men not only in ancient Egypt and Babylon but before those nations came into being. Men have always wanted food, clothing, and shelter. In fact, outside of these three things there is hardly anything that we could be sure everybody wants even now. Cooperation has been important to progress and to the satisfaction of our simplest needs. Even the cave man discovered the benefits of working with others, when he wanted to kill a wild goat or an ox to get something to eat or a new suit of clothes. As time moves on, co-operation takes thousands of different forms and seems steadily more necessary. Do moral standards abide? Some like to think they are "progressive" or "liberal" if they enjoy ridiculing what seem to others to be honor,

decency, self-restraint, or religion; but history seems to indicate that, however morals and religion may seem to change, they remain vital in making life worth while.

Sanity in Vision

Hegel said that "history teaches this—that peoples and governments have never learned anything from history." "Never? Well, hardly ever," we might be obliged to agree. Over and over again has the lesson been taught that harsh vengeance inflicted by victors on vanquished is bad business in the long run. The North had not learned that, however, when it had to deal with the prostrate South after the Civil War. The Allies refused to believe it after the armistice was signed, and now they have Hitler and no reparations. What the victors of November 3 do with their single triumph will show whether they are statesmen or merely conquerors.

Suppose, though, that we have attained some measure of intelligent understanding of the progress of the past and the problems of the present. How may we maintain the sanity of vision that will enable us to look ahead with sense and seriousness? Are ideals worth while? Shall we choose the easy way of putting up with what we have, because we have never known better, or shall we plan for a happier and fuller life, because we have faith to believe it is possible of attainment? Then, too, if we have decided not to be content with what we have known, how shall we proceed toward the goal that we set for ourselves? What achievements seem to us soundest and most substantial, those that came as the result of patient, slow growth or those that were conceived and accomplished in haste? We did get rid of Negro slavery, but we made no proper preparation for the life of the black man when he was set free. Just a few years ago some of us thought we had put an end to John Barleycorn, but we did not realize how many friends he had or appreciate the fact that, if they were not educated to look upon him as better dead than alive, it was hopeless for us to expect him to stay under ground very long. We made the Blue Eagle our national bird a few years ago, only to find that he was a rather "ornery" specimen after all. Not even Hugh Johnson could keep him alive and in good health.

Moreover, what shall we say of those ideals set up for future days that are based on the assumption that men are happiest when they have nothing to do, and that thrift and personal enterprise are no longer of any importance? Rugged individualism, indeed, was not an unmixed blessing. We do require a social interpretation of our economic life that it has not received in the past. On the other hand, to expect a Utopia, in which all the cost of security and government is to rest upon the then non-existent rich,

is another "iridescent dream." A sane vision for the future may look toward a time when there shall be free opportunity for every one to make the most of the talents he has. But we in the social studies have no business to encourage the notion that it is the government's duty to find a soft job for everybody, and that, if we do not like what is offered, we shall still be fed, clothed, and amused at the expense of the whole community.

As this was being written, there lay before me a circular letter that bore along its left margin the names of over fifty persons of some importance, several of whom have been teachers or writers in the field of social science. What did this circular ask me to do? To vote for Norman Thomas or at least send a check to help pay the bills of his campaign. I am not going to quarrel with those whose hearts or minds or feelings have induced them to cry toward the old parties, "A plague on both your houses." I do not question, however, that vision of the future which takes it for granted that everything will be lovely, when not only supervision and restraint but also the actual operation of all our fundamental industries has been thrown into the merry-go-round of politics.

The readiness with which some politicians, high and low, have shifted sides in the last three years seems to me fairly good proof that we need something deeper and more profound than the substitution of another party for the two that have ruled this country for well toward a century. First we must firmly establish the principle that government is conducted to serve all the people and not the winning faction. Then and then only, as I see it, will it be safe to talk about turning over to the hands of the government the administration of all the vital industries of a nation's life. I would not want you to think that I have no care for the under dog, or the forgotten man, but I do believe we need to realize that laws which might make a man a mere recipient of a dole are a poor substitute for the spirit that will encourage him to want to do an honest day's work for a reasonable return. Moreover, if he can, by enterprise and fair dealing, lay by enough so that when he is old he will not be a charge on the state, let us not hate him for doing so.

One of the most discouraging things we hear is the report of wars and rumors of wars across the water. Shall we give up hoping for world peace on that account? Not so, I insist, if we stop to think that in twenty years we have talked more about the possibility of peace than in twenty centuries before, and if we appreciate the fact that war is deadlier and more expensive than it ever has been before. At the same time, the world citizen of sane vision does not expect, by making himself defenseless, to escape the fate that has so often come to those not on their guard against greedy and conscienceless foes. He does not imagine that merely by passing a neutral-

ity law he will keep all peril three thousand miles away. The time might come when neutrality in the face of world-wide menaces would be deadly. Neither are we going to prevent strife by passing resolutions that we will not take part in any war. Our very cowardice may be just the encouragement for which brutal selfishness is waiting. The way of life that we have today, it has well been said, has been bought by blood and may need to be purchased at the same price again. If we do not care to defend our liberty and our democracy at whatever cost, we may find that liberty and democracy will die among us, as they seem just now to have died among some peoples across the water.

In spite of all the doles and the distress of depression times, the human race as a whole is, in many ways, living on a higher plane than it ever did before. Think of the many things that even the richest man could not have in his early boyhood, the telephone, the radio, an anesthetic to ease pain, the airplane, the electric light, and countless others. Think of the many things now done by machinery that once required laborious physical toil. Think of the public libraries and public schools provided with considerable liberality. If with all our mistakes we have done so much, may we not hope to do still better in the future?

Even that vision may be an attainable one, which the poet saw with his mind's eye, when he wrote of the time "when the war drums throbbed no longer and the battle flags were furled in the Parliament of man, the Federation of the world." If we really want to reach such a happy day, every principle of human association tells us that we must abandon our selfishness and our unwillingness to risk something in order to save much. Our former superintendent in Pittsburgh said once very truly that "the world will not be saved by one man saying the Lord's Prayer once." Neither will it be saved unless all the leaders among the nations of the world—that includes ourselves—accept their share of responsibility for advancing the cause of world peace and brotherhood.

Teaching for the Future

Now to come to the third aspect of our quest for social sanity. We who are engaged in teaching have a special responsibility in the guiding of our boys and girls into sound and sensible lines of thinking and into purposeful determination to act for the achievement of better things. What shall we do about it? Charles F. Lewis of Pittsburgh in a recent address set forth attitudes that he believed the young people of today should be helped to establish within themselves. His words I will quote in spirit though not in exact language. Through the social studies and the practice of good citizenship in school and community life he finds the surest hope for their attainment.

First, he says, the young person should grasp the idea that the world owes him nothing and that he owes the world everything. In meeting this obligation he can make no down payment but must make partial payments as he goes along all through life. Albert Einstein expressed a similar thought in an address commemorating the tercentenary of higher education in America: "A successful man is he who receives a great deal from his fellow men, usually incomparably more than corresponds to his service to them. The value of a man should be seen in what he gives and not in what he is able to receive." Today how often the young person is told just the opposite and led to believe that society owes him not only a living but a "more abundant life," whatever that means, whether he loaf or works! In the second place, the young person who has the right attitude will accept the responsibility not only to be registered and to vote but also to understand the issues of campaigns and the probabilities that candidates for office will or will not keep their promises. Third, the young citizen will abide by the will of the majority. He need not accept the will of the majority at any particular time as final, if he thinks it is the result of an unwise choice. It is within his right to work for the change of an unsound policy, but he will not refuse to submit to the choice of his fellow citizens, when it has been made honestly, even though mistakenly. Fourth, the young citizen will desire to hear both sides of a question and will seek to weigh without prejudice the arguments that may be offered to support or to refute a particular proposition. Fifth, he will display that intellectual modesty that characterizes one who realizes that he knows little but wants to learn much more.

If our young people are to acquire these attitudes, there are several skills they must develop by constant practice. They must learn how to read and interpret the newspapers and the magazines and to listen to the radio and to public speech without being carried away by a pleasing flow of words, a charm of personal manner, or a previously implanted prejudice. They need the ability to understand the background of what they see and hear, for, if they have only the present to help in making choices, they are much more likely to be misled. The competent young citizen must know how to obtain information independently. He must not expect always to have even the kindest and most trustworthy teachers and counselors to help him. He must be able to work "on his own." Furthermore, he should be able to think through a problem rather than to form a superficial opinion on the basis of only partial knowledge. Bertrand Russell declared that "mankind fears nothing so much as thought – not even death." We must somehow remove from the youth this fear of thought and make thought a habit. Moreover, the youth should have practice in expressing his thoughts so that he may converse intelligently and write effectively about the ques-

tions of the day. He should be eager to take whatever part he can in making the life of his own community, as well as of larger groups, as sound and as well administered as possible.

Now, who is to help him to do this if not we of the social studies? A dumb democracy is the teacher's opportunity, it has been said. But how? Shall we tell our pupils what they must think or how they must act? No. It is far better that we content ourselves with helping them get the information they need to make their own choices and with giving them practice in discussing all sides of disputed questions. What if the entire membership of a class does not reach just the same conclusion! Their elders have not always done so. Perhaps we can by patient example and careful instruction induce young people to differ courteously and to use arguments that bear upon the question, instead of indulging in the calling of names and the setting-up of straw men to knock down.

May I stress right here our opportunity in the field of the social studies to emphasize the importance of the cultivation of the virtue of tolerance? In a free democracy there is room for all shades of difference of opinion. The mere fact that some one thinks we could possibly improve some of our ways of doing things here does not justify us in assuming that he is in the pay of Moscow or is any other kind of Communist. Neither does the fact that some one else dares to criticize some feature of the New Deal justify any one in calling him a Tory or an economic royalist. There may even be some thoroughly honest and well-meaning persons enrolled in the Liberty League.

Sane instruction in the social studies will not be a matter of compulsion but of interest. Oh yes, we may have to compel some persons to learn some facts that at the time they would rather not be bothered with. We may even have to require them to spend time in a social-studies classroom, when they would rather be playing football; but something is wrong if a teacher cannot uncover, in almost any aspect of the social studies, something real and vital. The truest test of successful teaching is found in the interest that pupils show in a particular field of study, after they no longer get marks for exhibiting that interest. A teacher who can inspire a pupil to feel that his relations with his fellow men, whether they are in the field of business or politics, or governed by physical environment, are of real significance to himself and to others, has accomplished something that can never be measured in grades or in money but is far more important than either.

Some of our pupils, we may hope, will become scholars in history, political science, sociology, geography, or some other field; but, quoting Albert Einstein again, "the school should always have as its aim that a young man leave it as a harmonious personality, not as a specialist." Our

prime concern should be with those who are interested in the social studies because all the human race is concerned in them.

Shall we who are teachers try to impress upon our pupils the duty of building a new social order, as we have been challenged to do? Some tell us that one of the finest achievements of the new order in Russia is in convincing young men and women that they have a vital part in making the new kind of state. Should it not be just as much a source of pride to the boy or girl of Great Britain or the United States of America to have a part in building a real democracy? For myself, I do not believe that we teachers of the social studies, individually or collectively, have a clear enough vision of everyone's needs to map out a plan and say to our young people, "This is the society you are to make." Rather, let us lay before them the best thoughts we can get from the experience of the past. Let us give them opportunities for considering and judging the proposals for building society that may be advanced by any one. Then we can, I think, safely trust the outcome of the day, not so far ahead, when the young people whom we guide and counsel have to make decisions that will affect the government and life of a nation and, perhaps, of all mankind.

Three things, it has been well said, it is the duty of the teacher to furnish to those who come under his care. Important as are and always will be the three R's, these three I's are still more significant: information, illumination, and inspiration. The knowledge on which intelligent thinking must be based constitutes the information. The examples, the precepts, the experiments, and experiences that cast light upon the problems of today furnish the illumination we need. From the inner resources of the teacher himself must come the inspiration to practice the precepts and ideals that we have taken as guides and the determination to overcome obstacles in order to achieve even the impossible.

1937

THE DILEMMA OF THE SOCIAL STUDIES TEACHER

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1937

The Dilemma of the Social Studies Teacher

Elmer Ellis

The sharpening of the economic conflict in the United States since 1929 has made the philosophy underlying social studies teaching a matter of general concern. Although the activity of the utility groups in the twenties would indicate that this recognition is not entirely new, pressure groups and vested interests have become more conscious than ever before of the influence which the social studies teacher has upon society. We have only to recall the teacher's oath drives of the past few years for testimony that certain groups have come to fear the power of the classroom.

At the same time that we have this renewed acknowledgment of our influence, we teachers ourselves are being forced into a reevaluation of our work. This results partly from the increased importance of the social studies, but chiefly it is from the serious conflict in the counsels with which we have been assailed. Contradictory advice has been leveled at us and has destroyed our once calm assurance that we knew exactly what our purposes were and the precise ways of accomplishing them. There have been many to urge that we should indoctrinate for a new but indefinite social order; there have been more to insist that we should indoctrinate to retard the processes tending toward change; and finally there is the force of our own tradition which echoes that we should not indoctrinate at all. This confusion is the result of the changing concepts of our vocabulary. The history which we were taught to revere paid lip service, at least, to Von Ranke's standards. Economics, as most of us were taught, was a completed system of theory. Sociology and government were deemed only slightly less coldly objective in character. The impact of intellectual and economic change has destroyed this structure; objective history seems an already ancient cult without a single follower. With it the foundations of most of our classroom practices seem to be slipping from under us, if, indeed, the roof is not already about our heads.

This same force has also attacked the popular meanings of our terminology. The meaning of "propaganda" has broadened to include not only the efforts of selfish interests to impose their views upon society but all attempts to influence the action of people, including education itself. "Indoctrination" is no longer limited to the preaching of a set doctrine but has come to include the selection of curricular materials. With the broadening of these formerly reprehensible terms to include the very things we have been accustomed to do, thoughtful teachers have found their assurance lessened; their professional stability has been weakened; and many are hopelessly at sea over the fundamentals of their work.

If there is no objective social studies teaching, but only indoctrination and propaganda, our entire point of view needs rethinking. Is it our job to turn out pupils with a group of established attitudes which correspond to the ideas of the makers of an official list? Is it desirable, or even justifiable, for us to teach our social studies classes so that pupils will have reproductions of our own conclusions upon public questions? Are we no longer professionally bound to develop controversial questions so as to avoid determining pupils' reactions? For the intelligent social studies teacher these are not academic propositions, but questions upon the answers to which hang the very essentials of what goes on in the classroom every day. Until they are answered by each teacher, social studies can not have significant meaning to us or to our pupils.

The necessary logic of our own situation forces us to the conclusion that, at least in the Von Ranke sense, purely objective history is impossible—not alone impossible to write but still more impossible to teach. These conclusions apply to the other social studies and to present society as well as to history and past society. The broadened definitions of "propaganda" and "indoctrination" must also be accepted as rational, although at the same time we need to avoid reading into them the unfavorable reaction that accompanies their accepted meanings. In the popular and narrow sense, propaganda has meant the attempt, by hidden and unfair means, to indoctrinate with a particular belief considered profitable to the person carrying on the propaganda. When we broaden this to include even the general framework of ideas and values upon which our society is organized, the terms can not carry the same connotation, and we naturally and sensibly begin to make other distinctions—"unfair propaganda" and "narrow indoctrination"—to describe the older concepts. But it is inescapable that some general philosophy—legitimately called indoctrination—is behind our selection of facts, generalizations, and attitudes to be acquired in school. When, for instance, we decide to include a study of the French Revolution in tenth-grade history a definite pattern of indoctrination,

which assumes the desirability of action by citizens in the light of this knowledge, lies behind that selection, even though we consciously try to avoid determining which of several interpretations of the revolution each pupil accepts. If we are trying to achieve the permanent inculcation of an attitude of tolerance toward races other than our own, we are engaged in propaganda toward that end. These concepts of indoctrination and propaganda imply a planned education that consciously attempts to shape pupils according to a preconceived model. This conclusion is true even if the model runs along extremely individualistic lines, for even an education designed to fit people into an anarchistic society would have to have a scheme of indoctrination. Moreover, contrary to the accepted theory of a few years ago, the kind of social studies teaching that has been general in American schools has not only been broadly indoctrinating but has embodied an immense amount of very narrow although unacknowledged, indoctrination. Questions that split local communities have usually been kept out of the classroom, but the general framework of values of our dominant upper middle class has generally been indoctrinated, even to such fundamentally reprehensible ideas as the belief that money income measures the social value of individual effort. That our citizens have been able to make modest adjustments in spite of that indoctrination is probably more of a credit to their native common sense than it is to their education.

The illusion that our social studies teaching has been non-indoctrinating seems to have passed with that of purely objective social science. With its passing has come a strong draft of realism into the discussion of social studies teaching that promises much for the future.

This was the fundamental change made by the report of the Commission on the Social Studies in the Schools. It is not unlikely that in a historical perspective its influence will be seen as bringing about this Copernican revolution in the thinking of social studies teachers.¹ In place of the older type of social studies philosophy, the Commission recommended a frame of reference which was far less specific than the one in use in most schools. It took no great insight to see that the most emphatic objections to the report came from those accustomed to think in terms of this still more specific, but unacknowledged, frame of reference, which was believed to result in a different distribution of privileged positions within society. But of course the attack was upon the idea of having a frame of reference, or perhaps one should say more upon the fatal admission of having one.

It is no discredit to the better social studies teachers that they held to the theory of objectivity in their work. That was the reflection of the efforts of scholars in the social science fields to develop principles of objective

validity, attempts which are significant milestones along the highway toward sound scholarship. The error lay in the assumption that it was possible to rule out questions of value entirely, that we had done so successfully on the research level at least, and that only greater care and effort were necessary to do likewise on the teaching level.

With the destruction of these assumptions, now evident to everyone, the question of which philosophy to substitute is the great dilemma of the social studies teacher.

Our rejection of the pure objectivity of Von Ranke's history, of John Stuart Mill's economics, or of Herbert Spencer's sociology, need not carry with it the still more fallacious assumption that there is no difference in the degree of validity among histories and social theories. The most regrettable effect of the disruption of the teacher's concept of objectivity has been the more than occasional complete swing to the idea that scholarship is only a defense mechanism and has no relation to ultimate social understanding or value. The conclusion from this is that it is the immediate attitude that is wanted and not an understanding of society, and that this attitude may be based upon a statement of so-called fact from a demagogue seeking to exploit, as well as upon the considered opinion of a trained and respected scholar seeking to explain. That we refuse to credit the latter with super-human objectivity is no reason for crediting the former with a suspicion of ordinary veracity. All God's "chilluns" may have wings, but not all of them are equally trustworthy witnesses as to the difference between a horse chestnut and a chestnut horse.

There is grave danger that in our reaction against an imaginary objectivity, we may deny the desirability of objectivity itself; that we may assume that an action designated as correct may be as desirable from a person indoctrinated directly for it as from one whose trained intelligence and high ideals lead him to that decision. Such an assumption denies the very essence of democracy itself and paves the way for demagogues and dictators. It merely brings recruits for that foundation of fools which William Bennett Munro has said is the basis of every successful political party—a great mass of unthinking voters who follow tradition even to the extent of voting for a properly sponsored yellow dog.

While it may not be much of an exaggeration to state, as our anti-intellectuals do, that human intelligence is a mere speck afloat upon a sea of emotion, democracy as a way of life depends upon that speck. And that important speck is the special charge of the social studies teacher. There are many institutions besides the school which concern themselves with the emotional side of the individual's education, and within the school all teachers are charged with it. The development of social intelligence is the

sole responsibility of the social studies, and it would be a sad day for democracy if these teachers went over to any type of emotionalism that would lead in directions other than those of tested scholarship.

This becomes a basic assumption in our entire scheme of social studies education—that the picture of society presented to the pupil shall be the most realistic that specialists can give. It must be recognized that this is no simple matter, because in many respects scholars do not agree either about present society or its past, and where they do not agree the teacher is not justified in keeping a pupil in ignorance of either opinion. A description of society such as the *Recent Social Trends*² is not subject to successful attack in its general outlines, but when translated into a school curriculum there is room for many interpretations. Only when there is a substantial scholarly agreement is our teaching problem solved.

In the light of our own democratic frame of reference, we have selected this picture of society as the one to be taught, but our dilemma returns in the question: What can we teach, as conclusions, beyond the areas where scholars agree?

The nature of the learning process answers this, in part at least. In teaching any unit within these fields of knowledge, one assumes for the learner other ideas and conclusions about related units that are essential to an understanding of the first. These conclusions are taught as conclusions—indoctrination. Further study will bring the learner back to many of them in order to examine the assumptions on which they are based, and to condition and limit them. For the time being, however, some one thing is to be learned, and most of the concepts that surround it must of necessity be accepted without much critical analysis. The amount that is assumed is in inverse ratio to the maturity of the pupil.

In such indoctrination it seems unobjectionable to lay down one general rule namely, that only those conclusions which are well grounded in scholarship shall be assumed as true, and that the teacher shall recognize a professional responsibility to protect pupils against generalizations that have no substantial foundation. The desirability of encouraging pupils to examine all generalizations critically does not make the teaching of a vast number of them as simple conclusions less necessary.

When we come to consider indoctrination in matters that do not as readily lend themselves to objective proof and to scholarly verification, such as ideals and loyalties, the difficulties of the problem increase. Yet, even in this instance, large fields can be marked off where certain standards are assumed to be beneficial for society. In the fields of morals, as narrowly conceived, teachers have always assumed conclusions in line with popular opinion. Such indoctrinations belong so completely to our

society's "frame of reference" that they are not usually regarded as such. They are imposed less by plan than by the very climate of opinion in which we live. Nevertheless it is desirable even here that high school pupils gain experience in evaluating ethical concepts in terms of their social significance. The citizen who is moral only because of a climate of opinion, which in the modern world is subject to substantial change, may prove to be a weak support to a democratic state.

Having agreed that the ideas and ideals which seem to meet little challenge are legitimate material for standards of value, we soon return to controversy concerning which ideals are not subject to challenge. In this matter objective proof is not nearly unavailable as in the awkward generalizations in the more definite social science fields. Yet substantial agreement is possible. For example, we all favor improving the ability of the pupil to think realistically about society, for it seems improbable that the quality of citizens in a democracy can be increased substantially without enlarging the influence of critical intelligence. For that reason among others, it is generally assumed that indoctrination with attitudes of racial, religious, and political tolerance, the teaching of the historical method, and the development of the habit of suspending judgment until a reasonable amount of evidence is available all result in a more desirable citizen. Were these qualities not a part of the democratic ideal they would still be justified, because they increase the citizen's ability to think realistically about society.

Where objective proof is not possible, and where no generally accepted moral standards are available, what other specific attitudes can be designated as suitable for general indoctrination? Here we might begin with the "choices deemed possible and desirable" by the Commission. Personal preference, however, favors the following somewhat different expression:

Favorable attitudes toward all qualities of mind that improve the individual's ability to think realistically about society.

Favorable attitude toward policies that do not involve the loss of human life or the increase of human suffering over all policies that do, no matter how remote the people to die or suffer are from the pupil in space, time, or social environment.

Attitudes that make the habitual test of policy the good of the entire group, rather than the interest of part of the group, status, vested interests, or tradition.

Favorable attitudes toward rational consideration, and unfavorable attitudes toward attempts to obtain action by stimulating emotional group reactions.

Favorable attitudes toward the preservation and enlargement of civil liberties in their most complete forms.

Beyond these there is a substantial group of narrower indoctrinations that seem to be clearly justifiable. They are for the most part specifically desirable conditions, such as a better merit system of civil service or resistance to the boss and machine type of irresponsible political control. No one would oppose such suggestions publicly, much as they are delayed in practice. The justification for these indoctrinations lies in the fact that they are acknowledged as desirable improvements by all experts, and so clearly in line with democratic theory that a public defense of them is never, or almost never, made.

Beyond these, what other types of specific attitudes can be designated as suitable for general indoctrination? The most superficial answer, as well as the most common, is the proposal to indoctrinate with the American ideals and traditions of government. This seemingly helpful suggestion proves disappointing upon closer analysis. Outside of a very narrow area of agreement, are Jeffersonian or Hamiltonian traditions to be accepted? Or, if we accept the Jefferson tradition, as most social studies teachers do, is our problem solved? Anyone familiar with current political controversy knows that the most divergent policies are justified on Jeffersonian grounds, and, admitting that much of this is highly questionable, still the mere acceptance of a general statement helps us very little when it comes to specifying desirable attitudes. Beyond a strong tendency to favor democratic aims and methods over undemocratic, what can one do that will not be disguised indoctrination regarding contemporary partisan politics?

The relatively modest group of indoctrinations listed is democratic in character. Any teacher or group of teachers could defend it before a representative group of citizens anywhere in the United States. But it does not satisfy everyone. As a frame of reference it is not detailed or extensive enough for many. Generally these dissatisfied ones are persons attracted by the successful efforts of the totalitarian states to indoctrinate pupils with a closed system of detailed dogma; perhaps they themselves are unconsciously affected by the glitter of uniforms, the tempo of band music, and the agreement that is indicated by thousands of "Ja!" votes to one "Nein!" As such states are able to define objectives with great clarity—they are not bothered by the realization that a few years of technological change may force a revision of goals—their success in achieving their immediate objectives is very evident. The less clearly defined democratic purposes, in terms of skills, knowledges, and emotionalized attitudes, are not only more difficult to teach but less susceptible to measurement. This gives to non-authoritarian education an appearance of confusion and indirection, an appearance, incidentally, which may indicate a closer relationship to the reality of modern life than does the clock like precision of a military

parade. But to the lover of system and order there is a fatal attraction in united action and uniform thinking that may easily overshadow all other values.

Then there are others who are horrified by the fear that large numbers of our poorly trained citizens may become victims of totalitarian ideals of government. They see the problem as one of fighting fire with fire. The answer to fascist propaganda is a great program of detailed propaganda for democracy. Both groups unite in a demand for an adoption of these authoritarian methods of teaching, albeit for different objectives. That is, this last group would indoctrinate for democracy, in the same manner and in similar detail as do the totalitarian states for their systems of ideas. All too often the immediate proposals to indoctrinate for democracy center about developing hatred for the symbols of authoritarianism. It is the labels "Fascist," against which unthinking hatred and anger are to be developed; it is the names of Hitler, Stalin, and Mussolini that are to be elevated to Satanism in the mentality of the citizen. It should be evident that such a procedure makes an ideal background for exploitation by demagogues and expert propagandists for selfish interest; the only real influence of such teaching is to make citizens the willing sheep of the experts who know how to shear them by clever manipulation of symbols. How can a citizen reach an intelligent conclusion about foreign policy when he is conditioned to react with blind emotion toward the symbols he must use in this thinking? It would be far better for democracy if the hatreds were directed against the fact of injustice, the fact of exploitation, and the fact of inhuman cruelty. But these are not immediately effective enough to satisfy Mr. Educator-in-a Hurry.

A more fundamental objection to these detailed programs of indoctrination is that they cannot help but be undemocratic. The nature of democracy is the peaceful compromise of interests that make up the state; when we go beyond a very general program of indoctrination we immediately begin to determine the relative place of each class in society. First, the emotionalist insists, the American tradition must be "clarified" or "integrated"; then direct and complete indoctrination can follow. What is overlooked is that the process of clarification or integration is a process of deciding the controversial issues of modern life, and to integrate these traditions in any real sense would be to create a totalitarianism that would differ in educational kind very little from that prevailing in the authoritarian states. How can we integrate Jeffersonian and Hamiltonian traditions except by deciding fundamental current controversies? A necessity of any extensive program of official indoctrination is the control, open or disguised, of a single little difference whether the group is an economic class, social group, or a

political party; the method of indoctrination is the same. Moreover it is a relative matter. The less specific the program of indoctrination, the more freedom of choice among the elements in the society; the more specific, the more real the domination by one interest or group of interests.

As long as democracy remains a peaceful method of compromising the struggle of various elements seeking to gain prestige, the program of indoctrination must remain small, and the area of pupil choice large. So long as democracy is to remain a society adjustable to the winds of technological and social change, just that long must its intellectual framework remain flexible.

There is one other aspect of the problem that needs clarification. It seems to be a common assumption that the one institution for training citizens should maintain an exact balance in its teaching on any controversial issue, even when the forces outside of the school may be all on one side or the other. Such an assumption is surely one of the most short-sighted imaginable as a guiding principle. The social studies classroom is the single agency of democracy in which trained experts attempt to prepare citizens to deal with such issues in a rational manner. The experiences within the classroom must be set within the general framework of the social mores of the larger community. If there is a balance to be obtained the classroom teacher must make that balance, taking into account these traditions and all the contemporary forces in the community that influence the minds of young citizens. The teacher must visualize goals in terms of this total experience, and adjust classroom techniques accordingly. To do less is to follow a program completely lacking in realism, but it is not easy. The different backgrounds of pupils frequently make the problem one of individual instruction. To make each pupil conscious of the sources of his ideas about society, and to force him to reevaluate his entire set of prejudices in the light of what knowledge scholarship is able to give him, is no easy task, but it is the most important and most difficult feat of teaching. It calls for the finest statesmanship, the highest ideals of democratic life, and the best minds that society can produce, for it is here in the social studies classroom, day after day as pupils are trained in democratic ways of living, that the future of American society is being determined. To engage in it is the greatest adventure this turbulent world affords.

With this opportunity for high adventure go the responsibilities of a noble profession. These lift the social studies teacher's purposes above the details of special programs, and the dominating philosophy becomes a faith in the ability of American schools to train pupils who understand modern society, who have the ability to think with reasonable objectivity about it, who are motivated by enlightened ideals and sympathies, and

who are possessed of such faith in democratic processes that active participation in civic affairs becomes the normal condition. To this teacher a citizenry so trained is the fundamental reform that is needed to make America a better place in which to live. Such an ideal takes precedence over whatever specific programs may be favored or opposed. And it is on this broad ideal that social studies teaching must be based if the historic American democratic ideals are to be maintained and fulfilled.

Notes

1. This has been discussed in the author's article, "The High School Teacher and Indoctrination." *Social Studies Teacher*, 11 (April 1935): 8-11.

2. By the President's Research Committee on Social Trends. New York: McGraw-Hill, 1933.

1938

THE CHALLENGE TO THE SOCIAL STUDIES

Charles C. Barnes

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1938

The Challenge to the Social Studies

Charles C. Barnes

Practically every phase of life has been challenged within recent years. Institutions, customs, and traditions that had developed through long periods of time and were thought to be resting on solid foundations already have fallen or are being modified to fit new demands and new conditions. The life of today is as different from the life of fifty years ago as was life in the nineteenth-century different from that of the middle ages. When we give thought to the changes that have taken place in American life during recent years we are amazed. We see a change that will, doubtless, go down in history as a social revolution without parallel in the story of civilization. Just what it will be called we can not yet tell. We are still too close to it. In fact we are still in it. We are not able to see the picture in its true perspective.

The adults of today, born into a comparatively simple and settled life, have been compelled to adjust themselves to the many new conditions of an extremely unsettled life. The great shift of population from farms to cities has largely taken place during this period since the closing of the frontier and the loss of opportunity to go west when conditions of life became too difficult in the East. It is the period of a number of epoch-making inventions and industrial developments, such as the automobile, aviation, electric refrigeration, the motion picture, and the radio. During the past fifty years we have seen such an advance in medical science that the average span of life has been extended by many years. The proportion of older people in our population has been greatly increased—for that and other reasons. The position of women has been changed. Women have been granted the right to vote. The mechanical inventions of recent years have so changed the work in the home that large groups of women have more leisure than formerly. In large numbers, women have entered into competition with men in nearly every type of work and in the professions.

The period has also seen the world's greatest war, a period of business inflation, and the world's worst depression.

We have seen an enormous spread of social, economic, and political ills. The extent of crime since the World War is enough to stagger the imagination. J. Edgar Hoover, director of the federal bureau of investigation, recently estimated the number of criminals in the United States as 4,600,000 and the cost of crime in this country as fifteen billion dollars a year. Unemployment is another evil of the times. During normal times conditions were so organized that a certain number of unemployed were taken for granted; but when the number out of work rose to ten or fifteen million it became a serious strain on the social structure. Another set of evils is found in politics. The rapid growth of cities along with the assumption of increased functions by all branches of government had made irregularities very common if not almost inevitable.

This general confusion in American life is largely due to the fact that our material development has created social problems more rapidly than we have been able to provide solutions. Our material resources, technical and industrial skill, are enough to afford to every person physical comfort, adequate leisure, and all the culture he is able to enjoy, but in place of these we often see the very opposite. Over and over again we have shown our inability to grapple successfully with the social problems that face us, and this inability in turn shows the inadequacy of our educational and regulatory agencies. To develop an educational program in the school that can meet the needs of today requires both wisdom and courage. This is the challenge. Failure to accept such a challenge must inevitably lead to impotence.

How Can the Challenge Be Met?

While education in general is concerned with the preparation of youth to meet all the conditions of life, the social studies deal with the interrelations of men and nations. The individual social studies as organized subject matter came into the school curriculum in response to definite needs. Yet after civics, economics, sociology, and the rest were in the schools, and as social conditions changed, there arose a demand for a new arrangement or organization of social information. This has developed into what we call today the social studies. Social studies may be defined as the vast body of literature dealing with human affairs.

The chief defect in the program of the social studies in American schools today is the lack of a definite plan or sense of direction. Before its program can really function there must be found a genuine social gospel. Today each community seems to think that it must have its own curricu-

lum different from others. Writers of textbooks and books on educational method must present a different point of view in order to enter the field at all. In the face of all this confusion school administrators and teachers take refuge in tradition.

What should the social studies attempt to do in circumstances such as these? The complete answer to that question may still continue to elude us, of course, but some of the more important needs of youth seem to be very clear. Boys and girls should gain an understanding of examples of social institutions through a study of tradition in the home, school, community, nation, and nations of the world. This involves a study of social institutions both in the past and present. It includes education in alternative activities that are concerned in such institutions. They should develop an understanding of the interdependence of men and nations and, because of that understanding they develop the broader social mindedness essential to human progress. Boys and girls should be helped to see and analyze possible relations between interference in the free exchange of goods and ideas between men and nations as a hindrance to social progress. They should be helped to see the problems involved in peace and war and to work and hope that nations will develop peaceful means of settling disputes just as individuals have in civilized communities.

The social studies should contribute to the developing of ability reflective in thinking on the solution of social problems. The school through the social studies should develop a love for reading and thinking in the field of human relations. If this is done it will tend to assure an adult interest and efficient participation in public affairs and help to keep the individual abreast of the times in a rapidly changing civilization. The social studies should seek to develop in children such qualities as social consciousness, broadmindedness, openmindedness, tolerance, initiative, adaptability, unselfishness, cooperation, respect for the rights of others, loyalty to ideals and a feeling of personal responsibility to promote and defend the right in every cause. It is true that many social problems will not be solved by this new generation but who knows when some social genius may arise comparable to an Edison or Kettering in the physical world? Through the social studies the schools should strive to develop an intellectual curiosity that will extend beyond the period of formal education and thus stimulate continued growth and development as an adult. Learning should not be, as is often the case today, something to be laid aside as soon as the days of formal schooling are over.

The schools must train children not only to understand society today but to possess a sense of individual obligation to participate in its activities in order that society may be improved by their contributions. Citizens

should be willing to vote even if inconvenient, to serve on juries and perform other civic duties even at the expense of their private business. They should be helped to understand that individual security and happiness is possible only in a good and efficient society.

The social studies should help the individual to find a satisfactory place for himself in his own group and in the community—socially, economically, politically, and culturally. They should develop the moral skills and knowledges necessary for efficiency as members of society, should give boys and girls training in the things they will be called upon to do. The social studies are interested in the vocation of a citizen. A citizen with a vocation and work to do is usually a good citizen. The school is interested not only in the vocation of the citizen but also in his avocation. A person's avocation usually determines how he spends his leisure hours. Leisure time hangs heavy on the hands of the individual who has few side interests. Hobbies and interests are without number. The school should help to develop them. Every boy and girl at a certain age wants to know how to behave correctly, but many do not learn this at home. They must find out. Why should the school not teach them in a regular way?

Finally, as a general objective, the essential task of the school through the social studies is to aid youth to the fullest possible understanding of our social order, to an understanding of the ways by which the individual may participate effectively in that order, and to motivate individuals for such participation.

What Can the School Do?

It is one thing to state an objective and still another thing to accomplish the things that ought to be done, and I do not overlook these facts. I should like, however, to offer some suggestions as to how the schools can give our young people the kind of training that will enable them to meet the problems of their lives.

One of the important controversies in education today is about the question of how to handle controversial questions in the school. We do not have our young people in school discuss controversial questions simply because they are controversial or just for the sake of discussion. Pupils can not expect to solve most of the social problems of today, but such questions provide the kind of subject matter needed to develop traits that we want. We need to teach our pupils how to study problems and the best way to do this is by studying problems.

We find in Detroit, and the same thing is true in many other places, that the best way to have young people study the problems involved in democratic election procedure is to give them practice in conducting a real

election. Each year for several days preceding the regular election our pupils from sixth to twelfth grades study the candidates and issues of the political campaign. Then on election day they vote a regular ballot containing the names of real candidates and issues. Will the children vote as their parents do? Perhaps they will. If you ask which do the influencing, I am not sure. In Detroit our school vote has so nearly paralleled the adult vote for a number of years that some one half jokingly and yet half in earnest suggested that the school vote, at a cost of less than four hundred dollars, might replace the regular election which cost the city more than a hundred thousand dollars.

In the discussion of problems the schools should lead pupils to weigh evidence, not to be moved by it. Thorndike advises the replacement of discussion and persuasion by statements of relevant facts, and of the probabilities that may be derived from those facts. In the social studies it is not the duty of the school to indoctrinate in particular beliefs. When we find groups of our most intelligent citizens differing honestly on current social issues, how can we expect our teachers to have the one correct doctrine? It is our duty, however, to teach pupils how to study and to discuss all types of problems. It is not so much the content but the method that concerns us.

New Subject Matter

Progressive schools today are demanding that some of the subjects or topics that have been included in the curriculum for a long time give way to some new materials. Education began in Early America as the three R's. As time has passed new subjects have been added. History and geography were taught before the close of the eighteenth century. During the nineteenth century civics, economics, and sociology were added. In each case the new material was brought into the schools, because some influential group of people saw a definite need for it.

In the early years of the twentieth century, after the separate social studies had found a place in the schools, development and change continued. In 1916 we saw a new course introduced, called Problems of American Democracy, which attempted to bring together the three subjects of civics, economics, and sociology in such a way as to offer a more realistic study of present society. The course as originally planned was a big step forward. Even this course did not change the content of the curriculum to any great degree. It changed only the form of organized material.

Not until within the past few years however, have the schools, grudgingly been finding a place for some new subject of study. It has taken a series of revolutionary social changes over a period of many years to stir us into activity. In education and in religion, we see needed changes loom-

ing before we are able to put them into practice. In considering some of the newer subjects of the modern curriculum, I will mention only a few. You will be able to supply the others.

One of the most pressing of the new demands is the education of the consumer. This is a universal problem. Everyone is a consumer, and the great majority of us need to be taught how to spend our income to the best advantage. As a result of this need and the demand we see courses in consumer education offered in the school, consumer research groups organized, and consumer cooperatives formed.

Another problem concerning us is our young people of high school age are demanding instruction in marriage and the family. Whenever a group of boys and girls are given an opportunity to indicate what they would like to discuss, marriage and family life stand high in the list. And even in the face of these indications not often do we find instruction of this kind offered in the schools? Closely related to marriage and the family is the problem of housing. It has not been so long ago that housing, as a subject to study in school has not been dreamed of. It might have been better for a great many people today, if they had studied housing problems twenty years ago. The question involves not only buying or renting of a house but also of furnishing it. The class may discuss the type and quality of home furnishings best suited to various income groups. Here is where the problem is closely related to that of consumer education.

Another problem prominent today is that involving propaganda. The question of how we are to detect propaganda, and how to guard ourselves against it is of concern to every one of us. How are we going to teach our children in our homes and in the schools how to react to the clever suggestions that come to them by way of the billboard, the radio, magazine advertisements, and so on? With the interest that has been developed in this subject we need not be surprised at the publication of *Propaganda Analysis*.

I shall mention just one more of these problems. We have before us, I believe as never before, the problem of genuinely socializing the group. In our large urban communities we have divergent classes that would make the caste system of India look significant. There are the various economic groups from the extremely poor to the wealthy. Then we have the various social and nationality groups all living close together in a small area. Crisscross among all these groups there is likely to run feeling of antagonism, jealousy, and hatred. How can these people be brought to live in harmony with one another? The schools in general and the social studies in particular must play an important part in the solution.

Someone is asking, "How can we find time for problems of this type?" Everything that finds a place in the school is there by the process of com-

parative selection. This is true regardless of the basis of comparison. When we are convinced that one thing has more teaching value than another, that should be enough.

Need for Better Teachers

The social studies teacher must meet a part of the challenge. In spite of the fact that we are getting better trained teachers than ever before, we are being handicapped by the fact that a few of our prominent teacher-training institutions are still turning out "majors" in history, geography, and so on, who have little or no knowledge of related fields and who have no desire to use related material. Teachers must know more subject matter and know it better, because they have to be able to use materials from many fields and to point out the important relations between them. The social studies teacher should be well informed in all the social fields. A major in some one field? Of course. But in addition teachers should have courses in other fields.

Does it require too much to ask that social studies teachers come to us with as much as seventy-five or more semester hours in the social sciences, distributed among the various fields? This is the program for the master's degree in at least one teacher training school at the present time. Society has a right to demand the very best in its teachers. As teachers we are working with the children of the community, and the community pays us for doing it. We sometimes complain because we are not fully appreciated and are not paid enough for our services. The fault is largely with the teaching profession. As we raise the level of our professional group and make our services indispensable to the welfare of society the compensating rewards will be forthcoming.

We as members of a profession should help to select the best as teachers. By the best I do not mean necessarily the brightest. Intellect alone is not enough. There is a type of teaching personality that we ought to be able to detect early enough to direct it into teaching.

Change of Methods

Not only must teachers be better informed, but teachers must know how to teach. I do not mean to infer that there is only one way to teach, nor do I mean that everyone can use a particular plan equally well. Teaching is somewhat like calling football plays. The well trained and resourceful team has many different plays for whatever emergencies may arise; and anyone who has ever taught a roomful of children knows that emergencies arise.

The prevailing method of teaching in American schools, particularly secondary schools, is a combination of question and answer and the close

adherence to the textbook. This method, which developed in America when teachers were unable to do otherwise, has persisted with the tenacity of a religious belief. It does not take into account the teachings of modern psychology or the discoveries of good teachers. The question and the textbook must be supplemented by other procedures in order to meet all pupil needs.

The teacher should not be a faddist in method. If one always took to the new, he would be jumping from one thing to another all the time. A few years ago everything was socialization or working with the group. Now we find programs emphasizing individual needs. Of course both are needed. Individuals differ and need to be handled as individuals part of the time. On the other hand every individual is a member of numerous groups where he needs to know how to get along. So our advice is to adopt some new methods, cling to some old ones, and altogether to seek to adapt both to one's own mind and personality.

National Council for the Social Studies

To whom can they look for guidance in this maze of new ideas and new materials in which teachers find themselves? Are they to be left to their own ingenuity, or should there be some group or organization to whom they might look for help? There is one organization that might serve. It is the National Council for the Social Studies.

The National Council for the Social Studies is an organization of social studies teachers organized to help meet the needs of the times. If the Council hopes to have social studies teachers and school administrators look to it for leadership, it must deserve leadership. It is not enough to meet in convention and discuss a multitude of topics and to issue yearbooks and bulletins on topics of interest to a special few. The Council is looked to for guidance in the development of a program to meet the needs of youth. Such a program might be either in the form of a generalized curriculum that school people could adapt to local needs or in a group of general principles that teaches and school administrators might use in developing their own courses of study. In either case the National Council would be furnishing professional guidance most needed at the present time.

In assuming leadership in the social studies field I do not mean that the National Council should go off on a wild goose chase after every fad that comes along; but rather that it should evaluate the various proposals and give teachers the benefit of group judgment. Might it not be better to present the yearbook as a statement from the council rather than to shift the responsibility to individuals? A large number of individual statements

tends to leave the mind of the teacher in a state of confusion. On the other hand the effective programs of the past have been committee programs. A great number of teachers not only need but want this kind of guidance. All this assumes of course that the leaders of the National Council come to something approaching an agreement, and I believe this can be done.

1939

THE NATIONAL COUNCIL AND THE SOCIAL STUDIES TEACHER

Ruth West

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1939

The National Council and the Social Studies Teacher

Ruth West

Once in a while even so important and imposing a body as the National Council for the Social Studies goes democratic in the old American tradition and chooses a "log cabin president." So I can speak not with the authority of a school administrator, nor with the scholarship of a professor of history or economics or politics, nor with the impressive and technical vocabulary of a professor of education. I am speaking simply as one of the thousands of classroom teachers of the social studies for whose sake this Council was founded some twenty years ago.

We social studies teachers are asking many questions of each other and of ourselves. We are troubled because we can not always see a clear road ahead; we have combined with the community to set certain goals for ourselves so high as to be almost impossible of attainment. We are worried for fear the social studies teachers of America must "save democracy," and feel ourselves unready for the task. We deal largely with intangibles, and our methods of evaluation are avowedly imperfect. We crave assurance that we are moving forward, and it is often hard to find evidence of progress. Can we find any satisfactory answers to these questions? Is there any way in which the National Council can help us? And how can we, who constitute that Council, make it even more effective?

First of all what must we know to be good social studies teachers? And how can we find time to know it? Like all other teachers, we must of course know children, their interests and needs; and as generations pass we do make a little progress in our knowledge of children. Since we deal broadly with the whole "social web," we in the social studies field have more opportunity, and hence more obligation, to help each child interpret his experiences in relation to that complex whole. In order to do this competently we must see the web and be conscious of our own part in its com-

plicated pattern. In the technical language of the day we must "be aware of and sensitive to the culture." To me that means, in everyday speech, that we must know the world of man about us, its roots in the past, its manifestations in the present, and that we must have some vision of its possible future.

H. G. Wells, some months ago, outlined an "irreducible minimum" of such knowledge which a responsible human being must have, "without which," to use his own phrase, "it would be better for themselves and for the world if they were not born at all." Knowledge of science and of man in all his relationships constituted his "clear, full, sufficient backbone of knowledge... without which spiritual, emotional, and aesthetic lives would hardly be worth while." Mr. Wells, being an educator only by avocation, is not afraid to use unprofessional words. He makes us feel that facts are almost respectable—to say nothing of being indispensable to clear and balanced thinking, an exercise in which we teachers need to indulge ourselves more frequently.

I recall a lecture I once heard by the French historian Lavisse—one of the last he ever delivered. As a young student and beginning teacher of history (now looked upon as the lowly handmaid of the social studies, but to which I still hold my allegiance), I would have been impressed in any case by my first lecture at the University of Paris, a place haunted by memories of men, from Abelard to our own day, who painstakingly sought the truth and courageously challenged all smugness and easy self-satisfaction. Lavisse handed on the challenge to the hundreds of young men and women—the entire faculty of history—who were gathered there from all nations in the old Paris tradition, and were soon to be scattered in all directions to who knows what obscure corners of the earth.

He painted no easy picture of the rigors of self-discipline imposed upon a scholar in his never ending search for truth. But, he added, let no man consider himself competent to speak as a historian if he knows only his own narrow field. In order to speak of men he must have acquaintance with all the things men live by—not only their political and economic life, but their loves and hates, their labor and their play, their science—which changes not only the whole face of the world but man's own place in it—and, more important still, the forms of creative expression with which men satisfy their souls. And even that is not enough. He can speak with no authority of men in society unless he shares their life. History is still happening; he must find and play his part in it.

Some apologies are due the great historian for trying to paraphrase his speech from memory after so many years. But to me, as he gave this French version of Emerson's "Man Thinking," he was painting the background

necessary to a teacher's understanding of the social web. He sketched the broad sweep of human interests, he emphasized the narrow discipline of a specialized field, he urged participation—doing—as a final step. We need even more than that today. We are not safe in assuming that we know our community and its problems, as Lavisse and his contemporaries felt that they knew theirs. They had constants on which they thought they could depend. For us, today deeply absorbed in our own tasks, changes take place over night, and we wake to find ourselves strangers in what we thought was a familiar world. We have all heard of the teacher-students who asked in surprise why all the men were marching down the streets. "The United States has declared war; where have you been?" "At teachers college, getting our degrees in education."

Other more subtle changes we are even less likely to discover, or else we have thought the change a temporary one at best. And the life we have known is always for us the norm. Today most teachers colleges are helping their teacher-students to find their communities, to widen and deepen their understanding of changing human relations, to seek methods of finding a balance between human and natural resources, when basic resources are being cruelly wasted, to rediscover that their own world—a world of realities, and harsh ones, not of platitudes and slogans learned from books.

Some of us have been so shocked at finding ourselves strangers in our own home that we would cast everything else out the window and scan only the picture of the contemporary world. But one error is not corrected by another. We need to preserve our balance, to keep our feet on the ground, to orient ourselves in time as well as in space and in relation to our fellows. If, in all our searching, we can find no other constant than change and the continuing struggle between the forces of progress and reaction, we shall have gained a vantage point from which to view more intelligently the present day instances of the struggle and to choose more wisely and more courageously the part we will play in it ourselves. Participation in the affairs of the world about us is even more essential for the teacher than for the scholar. Shall a teacher be any less a citizen than those he teaches?

Can the Council be of help to us in this lifelong task of preparing ourselves for social studies teaching? Our *Tenth Yearbook* is one answer to this question, but only one of many. It can help us, and does so, with timely publications; but it can do even more by giving us opportunities to meet and know each other, to talk over common problems together, to bring us the best minds in or out of the profession to counsel us and to help us learn something of the values and techniques of cooperation.

Other questions must be passed over more rapidly. We worry about *what* we ought to teach, and *when*, and *how*, and *why*. Certainly we must

not confuse background requirements with the material of any school curriculum. Selection must be made carefully, weeding out the inert and the irrelevant, but being careful to include the essential areas of living that help to clarify the existing patterns of our society. The personal and the local is a good springboard, but should not be the terminal as well, unless, that is, we encircle the globe on the way to our goal. Can we help our pupils to orient themselves in space and time? It is at least worth trying. And whatever materials we use, our pupils—even very young ones—should learn to assemble facts, to consider them critically, to organize them, and to form reasoned opinions based on their findings.

Whatever physical activities we indulge in, we should remember that one of the most important activities in life is that of thinking, deliberating, planning. A student-teacher once expressed surprise that a twelfth-grade class in American history engaged in no "activities." When asked to explain, she described the building of a colonial house, the making of costumes, and so forth, that she had admired at another school, which was preparing an exhibit for a teachers' convention. I happened to know that many of my own boys and girls—young men and women, really—had almost built their way into high school with hammer and nails, in the most approved fashion. Now they needed to learn the use of other tools of *mental* activity. Reasonable discussion of carefully selected data is a social activity of great importance. But we must be on our guard against discussion *without* data—a dangerous display of what Wells calls "irresponsible thinking," in which too many facile young pupils are encouraged to indulge.

There is no point in my doing more than present this problem, for there are fifteen exciting answers to the questions *what* and *when* in the *Future of the Social Studies*—that special bonus book sent to members of the Council this year. And these answers are only a first step. The Council's committee on curriculum study will go on from here, studying suggestions, examining experiments that are in the making, perhaps setting up experiments of their own. All of us will be looking forward eagerly to their reports. Meantime at every meeting of the past year we have had discussions of the curriculum—at Pittsburgh, at Chicago, at Cleveland, at San Francisco. Here in Kansas City we are giving two sessions to that discussion. We can make all this study and discussion far more effective, and be ready to reap all possible benefit from our cooperative venture, if each of us studies his own curriculum more critically and with an eye to its improvement.

In special fields, the Council publications offer us a wide variety of aids. We have had yearbooks on the use of community resources and on

education against propaganda. A Committee on Civic Education is planning material for our use, and a yearbook on economic education is nearly ready for next year. Another committee is to work with the newly created Commission on Resources and Education. We shall soon have formulated, I hope, a reasoned and acceptable statement of policy for teaching the social studies in war time, and for developing religious, racial, and cultural tolerance at all times.

As for special tools and how to use them, the Council has supplied us with bibliographies; it has a committee working on the use of the radio, and will soon have one on the use of visual aids. These are only a few of the Council's projects. Do we want more? They are ours, if we make our wants known. Meantime the columns of *Social Education* are constantly furnishing us with valuable suggestions, and pointing us on the way to still others.

This is not planned as a promotion talk, but to supply much needed information to the Council's activities to its members, who are not always aware of what is going on in their own organization. Unfortunately all of us who are social studies teachers have been so busy in our classrooms and in our communities, so absorbed in our individual tasks, that we who of all people should have been the first to see the values in working together have been slow in applying the lessons of cooperation to our common problems. If we in the past have failed to command the respect we felt to be our due, may it not have been partly because we ourselves had too little pride in the achievements and ideals of our own profession? And certainly that freedom of teaching and learning which we prize so dearly, will be far less likely to suffer if our professional organization commands respect of laymen and teachers alike.

Finally, *can we save democracy?* Not alone, of course, although I do believe we social studies teachers have a crucial part to play in that challenging task. But we can not use authoritarian methods to inculcate lip service to democracy and gain our ends though that would be fairly easy. It is a matter requiring all our skill to set out to develop a real appreciation of the values inherent in democracy as a way of life. One thing we know: we can not accomplish our aim by *talking* about democracy. Wholesome relations between teachers and pupils will help; freedom of investigation and discussion will help; developing attitudes of tolerance will help. Practice in democratic living both in and out of school will be the only way. We have a pioneering task ahead, we teaching citizens, with obligations to the unknown world of tomorrow.

1940

THE SOCIAL STUDIES, PATRIOTISM, AND TEACHING DEMOCRACY

Howard R. Anderson

Howard R. Anderson was a professor at Cornell University in Ithaca, New York.

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1940

The Social Studies, Patriotism, and Teaching Democracy

Howard R. Anderson

We who are members of the National Council are proud to be teachers of the social studies. We realize the great responsibilities which are ours. We cherish the democratic way of life and we seek to develop in youth an appreciation of the American heritage, an understanding of democratic processes, an abiding loyalty to American institutions, and a will to work and sacrifice that this nation may endure. The great challenge to the National Council this year can be briefly stated: How can teachers of the social studies best help American youth prepare themselves to live the democratic way of life?

We teachers of the social studies have *not* neglected this duty. We have always sought to develop in youth an appreciation of the American heritage, an understanding of democratic processes, and an abiding loyalty to American institutions. But in this time of national emergency, when all true Americans are working to make our country united and powerful, we must consider ways and means for achieving even more efficiently the great goals of American education.

In any period of emergency there are selfish persons who put personal or group interest ahead of the common good. There are still others whose zeal for the common good clouds their judgment. Both groups are likely to be highly vocal in their efforts to reach and influence the public. If you keep these facts in mind you will understand why in recent months many persons and groups have criticized the schools and have attacked teachers of the social studies for failing to teach democracy.

Let us recognize the selfish motivation behind some of these attacks. There are in this country persons and interests that oppose the present program of free and public education. Sometimes their hostility springs from a hearty dislike of a tax program based on the capacity to pay. Sometimes

it reflects a selfish interest in perpetuating mass ignorance. Actually there are persons and interests which do not want free and public education to extend beyond the eighth grade. They argue that parents who wish their children to have more than an uncertain mastery of the three R's should pay the costs of such schooling. It is to be feared that the trend in population growth and the mounting costs of government will tend to make an increasing proportion of our people susceptible to this selfish and short-sighted appeal.

If the United States stands for anything, it stands for equality of opportunity. It is fantastic to hold that such equality exists if poverty deprives youth of the opportunity for higher education. Granted that it is in the American tradition for poor boys to work their way through college, we must recognize that adequate part-time work opportunities do not now exist for youth of high school age. Quite possibly it would be in the public interest for high school youth to enjoy work experience under a program cooperatively sponsored by school and industry in each community. That, of course, is another matter. But in achieving this end we must reject any suggestion that a special agency should be created to provide work experience on a nation-wide basis. Such an agency inevitably would tend to compete with the public schools for the right to educate youth along other lines as well.

Current Charges Against Us

How do these random observations relate to the charge made by certain persons and groups that the schools are neglecting to educate youth for democracy? Let me answer that question. Before any effort looking toward drastic curtailment of present educational opportunities can be successful, and before any rival program of public education can be introduced, the confidence of the general public in the competence of teachers and the character of the present educational program must be destroyed. Let us be alert to recognize attacks directed against teachers and the schools, and let us as a profession take pains to trace them to their source. Indifference on our part amounts to a betrayal of American traditions and of American youth.

But there are other attacks being directed against the schools. I refer to attacks coming from persons and groups loyal in their support of free and public education. It sometimes happens that such persons and groups come to feel that the schools are not achieving adequately the great goals of education. Indeed, newspapers and periodicals in recent months have contained such charges. It is a good American practice to criticize freely our most cherished institutions and practices, and there is no reason why

the schools should be exempted. Teachers do not fear the truth. So let us look for truth in the criticisms directed against our teaching of democracy. If the charges are ill-founded, let us firmly refute them. If we find suggestions for teaching democracy in an undemocratic manner, let us expose the folly of such craven advice. But let us also be alert for constructive suggestions that will help us redirect curricula and methods in the interest of greater effectiveness of instruction. We who are teaching democracy must achieve the highest degree of success. The future of this country depends on our efforts.

In this frame of mind let us ponder certain accusations made in an article, "Treason in the Textbooks." You will find this article in the September issue of the *American Legion Magazine*. We teachers know that the American Legion has in its ranks a million men who love their country and we know that this organization staunchly supports the cause of free and public education. It is precisely for these reasons that I wish to center your attention on the article in the *American Legion Magazine*. We can not afford to have our friends misunderstand our efforts. We and they must cooperate in working toward common goals.

The author of "Treason in the Textbooks" does not limit himself to an attack on published material, as the title of his article suggests. Rather he attacks the type of course which consolidates "history, geography, civics and social science," and states flatly that "these courses form a complete pattern of propaganda for a change in our political, economic and social order" (p. 9). The fused courses, so he holds, seek to accomplish this revolutionary end by debunking national heroes and casting "doubt upon their motives, their patriotism and their service to mankind," by casting "aspersions upon our Constitution and our form of government" and shaping "opinions favorable to replacing them with socialistic control," by condemning "the American system of private ownership and enterprise" and forming "opinions favorable to collectivism," and by molding "opinions against traditional religious faiths and ideas of morality, as being parts of an outgrown system" (p. 51f). I should add also that in the opinion of this author it is proper for "college and graduate students to delve into controversial social and political theories" (p. 8) but that such study is not safe for high school youth.

Do you find this final statement startling? I do. In 1936, the last year for which I was able to obtain data, there were only 1,208,227 students enrolled in the colleges and universities in this country. Yet in the same year the total number of persons between sixteen and twenty-four years of age was approximately 21,000,000. Now most of these 21,000,000 young men and women either were eligible to vote in 1936 or became eligible

within a few years. The Empire State, for example, requires only that voters demonstrate a degree of literacy that might be expected from a person who had completed the sixth grade. We all know from recent experience that voters who take their responsibility seriously must reach conclusions regarding crucial and complicated issues. Yet if we were to carry out the suggestion quotes from "Treason in the Textbooks" only one person in seventeen would have had any practice in delving "into controversial social and political theories." That is to say, only one voter in seventeen would have gone to college where this kind of delving is permitted.

Does this author mean to imply that the citizens of a democracy do not need to be able to think critically about social problems? Does he believe that youth can more effectively learn to think critically out of school than in school? Does he suggest that a sixth-grade mind can vote on social issues but a twelfth-grade mind should not be permitted to study them? Who shall think for those who can not think for themselves? Does he favor a government in which an elite 6 percent think for the 94 percent who are schooled to believe and obey without question? If he does, he is in complete agreement with Stalin, Mussolini, and Hitler!

Let us examine some of the other arguments advanced by this author. Consider, for example, the change that social studies courses debunk national heroes and cast "doubt upon their motives, their patriotism and their service to mankind." Does any teacher associate the debunking of national heroes with social studies in teaching? Perhaps I should ask if there is anyone in this room who does not read newspapers and magazines, go to the movies, or listen to the radio. Did all of you hear the things that were said about Franklin Delano Roosevelt in the heat of the recent campaign? Have any of you had the doubtful privilege of viewing the cartoons which appear day after day on the pages of the *Chicago Tribune*? Unquestionably Franklin Delano Roosevelt was and is the President of the United States. Just as surely he was and is a hero in the eyes of millions of his fellow citizens. It was not the teachers of social studies, the authors of social studies textbooks, nor even the editors of current events publications used in the schools who questioned the motives, the patriotism, and the services of our President. But the President was "debunked." Of course we who teach history know that in their day George Washington, Thomas Jefferson, Abraham Lincoln, Theodore Roosevelt, and Woodrow Wilson also were viciously debunked. Nothing written about such great historical personages today approximates in venom what was said about them while they lived.

Without destroying freedom of speech and of the press, it is impossible to put a stop to the debunking of national heroes. And the boys and

girls who see their heroes of today smeared without mercy will scarcely believe that the great men of another era were perfect. It is the glory of democracy that not even a debunked hero would advocate a new Sedition Act to make debunking impossible. That cure would be far worse than the ailment. If we are seriously concerned about putting a stop to vicious and unfair debunking all we need to do is to teach a generation of boys and girls to scorn appeals to emotion and to demand that argumentation be kept on a rational plane. Such a generation of pupils would be capable of critical thinking. And let us remember that critical thinking can not be done in a vacuum. No one can successfully resist propaganda unless he knows so much about the problem under discussion that he can separate truth from lies.

Clearly then, we must not only teach a method of inquiry but we must teach enough facts related to important concepts for pupils to be able to think constructively about them. And we must teach pupils to read widely and intelligently in order that their thinking about social problems may become increasingly effective. Were we successful in achieving these outcomes, campaign managers would have to change their tactics. An intelligent electorate would reject appeals based largely on misrepresentation and name calling. An intelligent electorate would demand that campaigning be conducted on a rational rather than an emotional plane. Of course I am not persuaded that the American electorate even now is not capable of making wise choices.

Referring to another of the charges, I frankly doubt that any social studies teacher casts "aspersions upon our Constitution and our form of government." Teachers know that no other country and no other form of government offer the opportunities for "life, liberty, and the pursuit of happiness" found in the United States. Why should we advocate "socialistic control," whatever that means? Some municipalities own their own water and electric plants. That is a form of socialism. Some teachers favor and some oppose municipal ownership, and the same is true for the general public. New York State maintains a number of beautiful state parks and the United States maintains a rather efficient postal service.

To the extent that we accept these services we are committed to a degree of state socialism. But who would advocate a completely socialistic state? Not that Soviet Russia is such a state, but who would advocate that we trade our rights and liberties for those enjoyed by Russians? The correct answer to that question is easy. No American who has had the chance to inform himself accurately about Russia would consider such an exchange. In that case, why should we seek to prevent pupils from reading about Russia, or Italy, or Germany?

Our author undoubtedly holds that the so-called economic interpretation of the framing of the Constitution casts aspersions upon that great document. No social studies teacher would suggest that economic reasons were the sole motivation behind the Constitutional Convention. He would know too much about the history of the critical period which followed the Revolutionary War to make such a blunder. On the other hand, why should we suppress the fact that the framers of the Constitution wanted to maintain property rights? How many of you do not want to maintain property rights? Is it not perfectly natural and proper for any person who has property to want to guard it against depreciation? Anyone who knows children also knows that they soon develop a strong appreciation of the sanctity of property rights. Why, therefore, should anyone suspect that they are unable to understand that the preservation of property rights was an important problem in 1787?

What has just been said probably answers the charge that our social studies courses condemn "the American system of private ownership and enterprise" and form "opinions favorable to collectivism." One wonders whether this author does not really want us to suppress the fact that Congress has enacted certain laws restricting "the American system of private ownership and enterprise" in the interest of all the people. These regulatory laws are interpreted and enforced by the courts. Surely the discussion of abuses and their correction is not equivalent to condemnation of a system.

I find it somewhat difficult to interpret the phrase "opinions favorable to collectivism." Labor unions are a form of collectivism. So are employers' and manufacturers' associations. The Grange League Federation is a form of collectivism, as are credit unions, building and loan associations, and mutual-benefit societies. For that matter, so is the national social-security program. Which of these forms of collectivism does the author disapprove? To the best of my knowledge not one of them was condemned by either major party in 1940. At the same time, I would not be sure that all of them have the full approval of each of you. Under the circumstances there seems to be no particular reason why these and other forms of collectivism should not be discussed in the schools. If, by chance, the author is thinking about collectivism in Russia, let me reassure him at once. No teacher of social studies would argue that the Russian collectives have proved efficient. We all know that scientific and large-scale farming exists in the United States under the system of private ownership. Why should we change?

In many respects I find the author's last accusation most objectionable because it is utterly false. Do any of you agree that our social studies cours-

es mold "opinions against traditional religious faiths and ideas of morality, as being parts of an outgrown system"? This charge is presented without a scrap of evidence in its support. We teachers know that freedom of religion is guaranteed by the Constitution. As a group we believe that denominational religious instruction has no place in the public schools. We ourselves worship as we see fit and we approve that our pupils worship in the faith of their fathers. In a world where might seems to make right, where creature comforts are cherished more highly than ideals, there is a great need for religious faith and high morals. No penetrating critic of our social order would accuse the schools of destroying the ideals of youth. Far more likely he would hold that youth today tend to reflect the shallow cynicism of their elders.

So much for the article, "Treason in the Textbooks." To put it mildly, this author has made sensational charges without great concern for buttressing them with facts. Many of his suggestions are ill-considered, and I prefer to believe that he wrote this article in haste. If certain suggestions represent his considered judgment, the author simply must be classified as a pleader for an un-American and undemocratic system of education. Such articles as this can do the schools a great deal of harm among people who do not know what the schools are doing. I doubt that the men of the Legion accept the point of view expressed in this article. They have children in the schools and can see for themselves whether or not the schools teach democracy.

A Program for Democracy

But I do not want to limit my remarks to a rebuttal of charges directed against our patriotism and our professional competence. At the outset I suggested that we must plan ways and means for increasing the effectiveness with which we teach democracy. Let me state briefly some of the things which we as teachers need to do more efficiently than ever before.

1. Selecting for special study, problems that relate directly to our national welfare. For example, the defense needs of our country, American foreign policy, cultural and economic relations with our American neighbors, unemployment, labor relations, social security, and many others.

2. Placing special emphasis on the methods of studying social problems. These include extensive reading of controversial materials, skill in abstracting and organizing information, ability to do inferential thinking and to discount propaganda, and skill in effectively presenting tentative conclusions orally or in writing.

3. Developing warm loyalties to the democratic way of life. Pupils must sense how slowly democratic institutions have evolved. They must

understand what it means not to enjoy civil liberties. If they see what it is that men for centuries struggled to obtain and what it is that men today are fighting to maintain, they will have a better appreciation of the obligations resting upon every citizen in a democracy. One generation must transmit the democratic heritage to the next. This responsibility commits each generation to a life of work and sacrifice for our country. Because the ideals of loyalty and sacrifice for the common good in a democracy are the byproducts of understanding and willing cooperation, their fixation is somewhat difficult. The totalitarian states depend on the shortcut of dogmatic pronouncement and enforced cooperation to reach the same end. Although in a democracy emotional fixation must follow understanding rather than take its place, teachers should use every effort to intensify emotionally the convictions of youth that the democratic way of life, in the fullest meaning of that expression, represents the greatest good for the greatest number and must be maintained whatever the cost.

If you agree with me, it is clear that the National Council must accept responsibility and exercise leadership in the months and years that lie ahead. Materials of instruction effectively focused on crucial problems must be developed. Traditional teaching procedures must be modified to provide pupils greater opportunity for developing skill in critical thinking. Materials, methods, and life in the schools must be oriented to provide pupils with a greater appreciation of the democratic way of life. Experimentation is needed to suggest ways in which readings, movies, singing, reproduced music, and the like can be used to develop a feeling of solidarity. Here I have briefly outlined a program which involves research, publication, and demonstration. The challenge to serve our country in a time of national emergency must be accepted by the National Council for the Social Studies.

1941

NEW TASKS FOR SOCIAL STUDIES TEACHERS

Fremont P. Wirth

Fremont P. Wirth was a professor of history, Peabody College for Teachers at Nashville, Tennessee.

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1941

New Tasks for Social Studies Teachers

Fremont P. Wirth

In the history of our country we have had many periods of distress. The early seventeenth century witnessed a brief starvation period; it was followed by the dark days of the Revolution; and the Revolution by the "Critical Period." Soon after came the sectional controversy and the Civil War, to be followed by the "Dreadful Decade." Next in turn came the social and economic problems brought by panics and depressions of a rapidly growing industrial nation. As the industrial nation sought raw materials and markets for its products, many problems of foreign policy were created. The first World War and its aftermath brought still other problems. The depression following the collapse of 1929 did nothing to brighten the picture. In fact, as the economic collapse became worldwide, new international problems arose, problems which seemed greater and more difficult to deal with than any which the entire civilized world had ever experienced.

It is undoubtedly true, therefore, that even though crises are not new in our history, we are at the end of 1941 confronted by problems of unprecedented proportion. These problems are complex and result from forces too numerous and too difficult for us to attempt to analyze here. There are some pessimistic individuals who describe the present world condition as a state of chaos for which they hold social science teachers responsible. Such a responsibility, however, we have never accepted; it is a challenge for the entire civilized world, not one for teachers alone.

Our efforts, moreover, have not resulted in total failure. The social studies teachers as a group have probably performed their function as well as any other group. We have made some progress in the field of social education. In many of our elementary and secondary schools we find social studies teachers with a broad outlook, employing effective methods of instruction, using vital and up-to-date materials which enable them to

relate the work of the classroom to the lives of the people whom they serve. The efforts of these teachers have resulted in producing many young people who are socially intelligent, young people who understand and appreciate our national ideals and who are conscious of their obligations and duties to their country in a time of crisis. However, with all this to our credit we are still far short of the goals toward which we are striving. Our social, political, and economic maladjustments are due in part at least to a lack of social understanding.

The Advance of Science

While the social scientists have developed some principles which would enable us to perfect a system of distribution which might work as effectively as the machines of production equipped with the latest inventions of science and technology, social agencies for carrying out these principles have not been developed. Society has not been eager to accept new ideas affecting the social order.

The contributions of research to the field of natural science and technology have produced great changes in our ways of living. Indeed, science has literally remade our world. In the field of social science, the field of human relations, however, we have not been overenthusiastic about new ideas. Society hesitates to remake the social world. Perhaps it should not be remade. Perhaps social progress is merely a matter of individual and group adjustment to new conditions brought about by the changes resulting from the application of science and technology.

Science has produced wonders in causing the world to shrink and in bringing to our very doors the misery, starvation, death, and destruction brought on by wars thousands of miles away. In the matter of settling international disputes, however, we still resort to the methods employed by the ancient people even thousands of years before the days of Columbus. Furthermore, we are morally and intellectually unprepared for such a state of confusion, because the social changes involve moral attitudes and social values on which general agreement is not easily obtained. Science has revolutionized industry by the invention of power machinery. Great quantities of goods have resulted from mass production. Science and technology has supplied us with techniques of large-scale production. But we have not yet succeeded in getting the various factors of production to operate effectively for the general welfare. For example, we have not learned how to eliminate the waste which results from the growing industrial strife between labor and capital.

The lack of accurate social information is a problem of vital concern to the teacher of the social studies, since, in an effort to meet the needs of soci-

ety, the schools have felt the necessity of continually expanding their program of instruction in the social studies.

New School Responsibilities

The defense of democracy and effective education for citizenship in a democracy have become responsibilities of the school. The school has been called upon to give instruction which would lead toward the clarification of the problems of unemployment, price control, housing, community planning, poverty, race relations, crime, and many others. The clarification of these problems, which by their very nature are complex and controversial, is a difficult task for the social studies teacher. These problems are controversial, because, as yet, we have failed to discover the basic facts and principles underlying them, and because we have not agreed on the social values we seek to attain. If we could come to closer agreement on social values and obtain a fuller understanding of such problems, they would become less controversial. Sound research in the social sciences, it is hoped, will in time dispel some of these complexities, and likewise it is hoped that additional research in methods of teaching will make these problems less dangerous for the teacher to clarify in the classroom.

But, as if these problems which we have had for many years were not enough, new problems have arisen in the present crisis, and still others, more complex, perhaps, are ahead of us in the years to come. The rapidly expanding defense industry, the replacement or curtailment of non-defense industries, the question of priorities, increased taxation, threatened inflation, new forms of unemployment, all add to the long list of problems which confront the American people. Besides these immediate problems we must look forward to demobilization following the present emergency. The task of reconstruction is usually greater than that of preparing for or waging a war, and the usual deflation following any war presents conditions more complicated than those encountered in preparation for war.

The problem of transition from a war economy to peacetime industry involves changes requiring most careful direction. The return of millions of men from army life to civilian pursuits presents serious problems of re-employment. When defense contracts are finished, when war factories shut down, when those employed at high wages in war industry must find their place in peacetime industry at lower wages, adjustments must be made which may seem unpleasant to those who enjoyed wartime prosperity. These problems all become realities with which the American people must deal intelligently if our American institutions are to survive.

Obviously these many perplexing problems are not the concern solely of the social studies teacher. However, since the teacher of the social studies must be concerned with present-day problems and realities, he can not escape some responsibility in dealing with them. The school, along with other agencies, must provide opportunity for acquiring such knowledge about them as is available. These new tasks make it imperative that the teacher of the social studies be alert to guide young people in clear thinking. However, it is not his task to present a solution for these many problems, but rather to direct the study of them so as to clarify many of the issues involved.

The Role of Research

Before these baffling problems can be used successfully for educational purposes, that is, before teachers can deal with them effectively in the classroom, several necessary steps must be taken. The mere consciousness of the existence of a problem does not make that problem suitable material for instructional purposes. In most instances we must have more sound information and better understanding of the issues involved. These, in turn, depend on valid social research.

Progress in the social sciences, as well as in other areas, depends upon sound methods of inquiry. The results of research in the social sciences in many areas are as yet rather meager. Too often teachers and research workers are guided by authority, tradition, or mere prejudice. Our methods of research are, in many instances, not adapted to the immediate tasks at hand. Careful research in the social studies does not lend itself to quick results. The research worker needs time to test his hypothesis, to check his data, and in many instances he must suspend judgment. Because there are no shortcuts to ready-made solutions to these problems, some people have concluded that it is impossible to obtain real research in certain areas of human relationship. Because we have no ready answers to some important questions, they conclude that these questions must forever remain unanswered, and that for most others we must be satisfied with only partial answers.

There are many other obstacles to careful social inquiry. Self-interest, tradition, and prejudice have throughout the ages obscured the vision of would-be researchers. There are timid souls who feel that new ideas growing out of social research might be dangerous. Some people prefer to grope in the dark continually, and hope that social problems will in some way cease to be so perplexing. Some are too optimistic. From them one hears expressed the fond hope that some day research in the social sciences will discover the road to social progress, that social maladjustments will then

disappear, and that all people will live happily in peace, enjoying the fruits of science and technology.

Although the contributions of natural science and technology to our civilization are well recognized by educated people and need no further elaboration here, it should nevertheless be stated that within recent years we have become conscious of the fact that science has created instruments of destruction which, if uncontrolled, may destroy our civilization. Our Douglas B-19 bomber, with a range of nearly 8,000 miles, is being superseded by the Martin flying boat now designed for far greater distances. And according to careful estimates of Major Seversky, within five years we shall have aircraft with a range of 25,000 miles—"enabling a nation to strike any point of the globe in any direction."¹ Unless society after the present war finds a way of controlling such deadly weapons, no city in either hemisphere will be safe from destruction. We have heard the charge that civilization has been betrayed by science. At least one eminent natural scientist recently suggested that scientists must now turn their attention to the social problems created by scientific invention in order to prevent calamity.

We have now realized that the development of the social sciences has not kept pace with that of natural sciences. Indeed, society has only recently recognized that this condition exists. Only when our political, social, and economical maladjustments approached chaos did we become really interested in what the social scientist has to offer. Then we turned to social scientists for answers to such questions as: How can our democratic institutions be preserved? How can peace and prosperity be restored to a world at war? How can we eliminate waste and delay in the defense industries? To these and other similar questions we can now obtain only general and, in many cases, evasive and even worthless answers. Perhaps we shall never have the precise and accurate information which natural science offers in its field.

Support of Social Science Research

If progress in the social sciences has not kept pace with development in the natural sciences, the cause is in part at least to be found in the present and past lack of financial support of the social sciences. Many American colleges and universities have provided liberal budgets and elaborate equipment for experimental research in the natural sciences but have failed to do so for the social sciences. In these same colleges and universities there are many capable and industrious social science teachers eager to undertake needed research in their chosen fields. Many of them are aided by capable research assistants. They are overcoming great obsta-

cles and patiently and persistently moving forward with meager research facilities, inadequate financial support, and are at the same time required to carry heavy teaching schedules with large classes.

Philanthropic foundations have likewise in the past been more generous in their gifts to science, medicine, and technology than in their support of the social sciences. The General Education Board, for example, from the date of its foundation in 1902 until 1941 in its aid to Southern education provided \$52,239,759.50 for medical and natural sciences, while during the same period it has appropriated \$576,654.32 for social science.² For every dollar appropriated for social science it made available nearly \$100 for medical and natural sciences. Other foundations, likewise, have shown a preference for natural science and medicine. Their total contribution to American medical education and research alone has been estimated at more than \$150,000,000.³

Foundations for a long time hesitated to have a part in dealing with controversial issues. They have not sought an opportunity to contribute to a study of the underlying problems of the distribution of wealth. A congressional investigation of certain philanthropic activities tended to turn their interests away from the social studies until the 1920's.⁴ It should be stated, however, that in recent years the social sciences have received generous support from many foundations.

Researches in the natural and social sciences, of course, are not confined to educational institutions, nor is support derived entirely from the sources mentioned above. Industrial establishments have recently spent large sums on research in science and technology. According to the National Research Council there are approximately 2,400 industrial laboratories in the United States. In these laboratories more than 70,000 people are engaged in technological research. About \$4,000 is spent on each person per year employed in industrial research. Approximately \$300,000,000 a year is devoted by these companies to industrial research, and the amount is continually being increased.

The federal government, interested in the defense program, is promoting scientific research in its own laboratories and is assisting the scientific departments of some of our universities.

We would not reduce any of these funds devoted to natural science and medicine. However, in the present emergency, as always, the social scientist and his researches should also be encouraged with adequate financial support. The causes of the present emergency can be explained best in terms of social, political, and economic behavior. The crisis we are facing is one in which great ideas are at stake. The present crisis, known as World War II, which threatens the destruction of organized society, as indicated

previously, is the result of many complex factors, including failure to understand and failure to formulate acceptable principles on which organized society should operate. Clarification of these principles is the task of the social scientist. In the process of reconstruction, in the task of once more establishing order out of chaos, the social scientist should point the way. In an understanding of the issues and in directing the affairs of our country in the difficult post-war years, well-trained social scientists, supplied with the product of social research, should take a leading part. One might safely suggest that the assistance of the government in stimulating research in the social sciences would be a highly important phase of our defense program. If the social scientist finds a method for controlling the deadly weapons of destruction, organized society may survive. Perhaps billions for defense in this area might prove to be a fruitful investment.

Along with more effective social research, it is desirable that we have more vital educational research which will enable us to utilize more effectively the results of social research in the classroom. Perhaps we can perfect better ways of transforming social information into social action. The results of social research might be brought to the people in such a way as to guide them in exercising wise judgment when they make important decisions.

Implications for Teachers

This process of transforming social information and understanding into social action is an important, if not a new, task for social studies teachers. It is a problem of applying science. Too often we have assumed that scholarship is confined merely to the finding of new information, regardless of what is done with it. Scholarship of a high order is needed to put knowledge to effective use.

The teacher of the social studies in the secondary schools is not primarily interested in the development of research. His main interest is or should be teaching rather than research. He is concerned, of course, with the methods of research and the problems of research workers and must be informed about the findings of the latest social research. He should be eager to enrich his courses with new ideas and information developed by research workers. He is interested in employing the results of research and is concerned with the meaning and value of these results and the uses to which this material can be put. He is interested in finding applications for social information. He is concerned with social action, or, to put it in still other words, he is interested mainly in applied rather than pure social science. He is interested in pure science only as a foundation for its application. His field of scholarship is in a different area from that of the research.

specialist. His task, that of skillfully directing the application of social science materials so as to aid in clarifying the confused social scene, is as important as discovering new information.

Research workers in most fields, whether in natural or social science, are primarily concerned with the discovery of new facts. They are usually interested in science for the sake of science. Thus, an economist tells us that he is interested only in developing sound principles of economics, that the application of principles to present-day economic problems is not his concern. A sociologist who has achieved fame in the field of criminology, for example, tells us that he is concerned only with understanding crime, that as a scientist he wants to know the causes which produce crime. He admits that he is not interested, certainly not directly, in suppressing crime and punishing criminals. Indeed, his usefulness as a scientist would be destroyed if he cooperated with law-enforcement officials in trying to secure the arrest of criminals. The scientific historian tells us that his duty is to tell the story of the past in an unbiased and impartial manner, or at least as he sees it. He points out that as soon as he becomes interested in applying the subject for the benefit of society, as soon as he points to the lessons that history teaches, he is in danger of being a propagandist rather than a scholar.

We may well accept that point of view and agree that sound scholarship, accurate information, and rational points of view are vitally important. But I think that we can agree also without contradicting the first point of view that these researches will have the greatest value if they are applied to fundamental issues of contemporary interest or to present-day problems. Some one must be interested in applying sound economic principles to our economic problems. Somewhere the knowledge of the causes of crime must be brought to function so that law-enforcement agencies may deal more effectively with crime and reduce its frequency. Certainly the lessons of history, the experiences of the human race, should enable us to deal more intelligently with the baffling problems of international relations.

Our problem in social science is not wholly unlike that which confronts the natural scientist. There are and must be a great number of scientists who in their research laboratories are constantly producing new scientific information. These scientists are not usually concerned with what society does with their research. The uses to which dynamite and other high explosives are put is a problem for other members of society. It is a problem which involves social and moral values rather than scientific information. The results of scientific research may be used in building up society or in destroying it. Those who experiment with high-speed engines

are not themselves concerned with traffic regulations. Society, however, must be concerned with such regulation.

We have long ago become convinced of the value of applied natural science. In the field of medicine and surgery we have well-trained men and women who are interested in applied science. They realize that pure science has cured no disease and can not relieve human suffering. Natural science becomes effective only when applied. Medical science, which applies the information obtained from the researches of pure science, is making a great contribution. It seems to me that the teachers of the social studies have somewhat the same relation to the pure social sciences as the physician has to the natural sciences.

In the social sciences we have not succeeded so far in applying the results of research with the same degree of success, partly because we do not have the necessary research, but chiefly because many of us have not seen the value of applied social science or else lack the techniques of application. Too many teachers of history, for example, are interested in training historians rather than citizens. We find some at least who are not concerned with the function of history in citizenship training but prefer to study history for history's sake. Indeed, some argue that the lessons of the past can not be utilized in understanding the present for fear that scholarship would suffer in the process. In dealing with our political problems it is our task to bring sound research, scholarship, and culture into the realm of the practical. Our political ideals must be brought to voters, candidates, and especially office holders, as well as to the political scientists. This is not a new task, but an important one if our American institutions are to be strengthened and preserved.

Notes

1. Alexander P. de Seversky, "The Twilight of Sea Power," *American Mercury*, June 1941.
2. General Education Board, *Annual Report*, 1940, 191-193.
3. Ernest Victor Hollis, *Philanthropic Foundations and Higher Education* (New York: Columbia University Press, 1938), 217.
4. *Ibid.*, 245.

1944

THE ROLE OF THE SOCIAL STUDIES TEACHER IN THE POSTWAR WORLD

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1944

The Role of the Social Studies Teacher in the Postwar World

I. James Quillen

The intimate relationship between education and culture has long been recognized. Primitive cultures used elaborate rites to inculcate in the young the mores of the group. Youth in classical Athens received intensive training in citizenship and war, swearing solemnly in the presence of the Council of Five Hundred to be loyal, obedient, law-abiding, true to their ancestral faith, and to transmit their native commonwealth not lessened but larger and better than they received it.

The founders of the United States of America recognized that democracy in the new nation must rest on a program of citizenship education. Jefferson sought to establish a program of universal elementary education in Virginia. Washington asserted in his Farewell Address: "in proportion as the structure of government gives force to public opinion, it is essential that public opinion should be enlightened." With even more force Madison, the father of the Constitution, said: "Popular government without popular information or the means of acquiring it is a prologue to a farce, or tragedy, or perhaps to both."

Recently the power of education in shaping culture has been dramatized on a grand scale. Russia has used education to develop a faith in Marxism and to produce behavior in harmony with it. A nation of peasants has been transformed into a nation of technical workers. Germany has used education to produce a blind loyalty to Hitler, a belief in racial superiority, and the belief that the destiny of the German people is to rule the earth.

Today victory is being won on the battlefields of the world. But victory in arms will herald a new battle, a battle for peace, prosperity, and increased human well-being in all areas of life. This battle will be hard fought and victory is by no means certain. We can win the war and lose

democracy. A military victory only provides the opportunity to continue to work for a world where man can be secure in person and property, use his talents to earn his daily bread, and be assured of the recognition of his human dignity and worth. Failing these things economic misery will come once more, new dictators will arise, and war again will destroy the bodies of men and the products of their hands and minds.

Education has an important responsibility in the achievement of a better world, and in the fulfillment of this responsibility the social studies teacher has a significant role. This role is defined by the social goals which the people of the United States seek to attain. These goals already have become clear. They are: (1) a lasting peace; (2) full employment and a high level of economic well-being; and (3) a broader realization of democratic values, especially in the area of intercultural and interethnic relations. The degree of agreement on these basic goals was demonstrated in the recent national election, when both major candidates supported a strong international organization, a program to achieve full employment, an extension of social security, and a permanent Fair Employment Practices Commission.

Political pronouncements, and even the enactment of laws, will not alone secure the goals toward which we strive. These goals can be achieved in the long run only if people have the understanding and competence necessary to attain them. The development of understandings, ideals, and competence in social action are the proper functions of the social studies teacher. Hence the role of the social studies teacher in the postwar world is to use his resources in knowledge, professional skill, and the art of teaching to develop the understandings, ideals, and competence necessary to achieve peace, prosperity, and happiness in the world of tomorrow. The entire program at this annual meeting of the National Council for the Social Studies is focused upon the elaboration of this role and its implementation; consequently, I shall confine myself in this address to the overall picture and to brief illustrations of responsibilities and of opportunities.

Establishing a Lasting Peace

There is a grim determination to make this the last war. This determination already has expressed itself in plans for an international political organization. But we should not delude ourselves into believing that a political organization can prevent war automatically. The League of Nations contained resources for maintaining peace that were never fully used. Even with a world organization based on the plan announced after the Dumbarton Oaks Conference, a world war will be unavoidable if any one of the United States, England, or Russia resorts to the use of arms against other nations. We must not forget that even with a strong federal

government based upon the Constitution of the United States, the North and South fought a long and bloody civil war.

As valuable as international organization can and will be, it is not peace. Peace is based upon mutual respect, understanding, cooperation, and a willingness and ability to use reason rather than force in the solution of common problems. Hence, it is necessary to develop a program of education for international understanding and action to accompany the development of a world political organization. Assistance in this task is a major role of the social studies teacher in the postwar world.

Social studies teachers are active already in education for international cooperation. The *Fourteenth Yearbook* of the National Council for the Social Studies is entitled *Citizens for a New World*, and two of its chapters contain suggestions for building international understanding through education. The Report of the Commission on Postwar Policy, entitled *The Social Studies Look Beyond the War*, contains many specific recommendations in this area. The National Council for the Social Studies is also a member of the Liaison Committee for International Education. This committee was instrumental in organizing the International Education Assembly which recently issued a statement entitled *Education for a Free Society*. This statement recommends nine principles as a basis for international cooperation in education. These principles are:¹

1. Education develops free men and women
2. Everyone should be educated
3. Opportunities for advanced and adult education should be ample and justly distributed
4. Modern tools of communication should be fully and freely used for popular enlightenment
5. There should be complete freedom to learn
6. Education should enrich human personality
7. Education should develop economic competence
8. Education is concerned with the development of character
9. Education should develop civic responsibility and international understanding

Social studies teachers can endorse and contribute to the achievement of all of the principles. But in the development of civic responsibility and international understanding the social studies teacher has a special responsibility. We are all a part of a seamless web that encompasses all mankind. Our acts may affect the welfare of others over broad areas, and we are constantly affected by the actions of people in places near and far. Civic responsibility is worldwide. Social studies teachers in the postwar period will be concerned with the development of world citizens. World citizen-

ship, however, does not require a different kind of civic education from that we have known in the past. It is best conceived as an extension of a loyal and wholesome local, state, and national citizenship. As is stated in *Education for International Security*.²

The qualities of character most desirable in the relations of home, neighborhood, community, and nation, are those which are most needed in world relations. Education for world citizenship should begin with the wholesome development of the child in the personal-social relations of his immediate environment and concurrently tend his understanding of and his responsibilities and effectiveness in a broader environment which comprehends the peoples and places in an interdependent world.

The social studies teacher can contribute to the development of international understanding and world citizenship by:

1. Examining the present content of social studies courses and eliminating material which may lead to prejudice, intolerance, and antagonism toward other peoples.
2. Introducing content throughout the social studies program which will lead to an understanding and appreciation of the people of other nations.
3. Emphasizing world unity, world heroes, the victories of peace, and the welfare of mankind in historical study.
4. Introducing more content from anthropology to show the extent to which human behavior is culturally determined.
5. Utilizing content from geography and economics to develop an understanding of the distribution of world population in relation to natural resources, the extent of specialization and interdependence in the production of goods, the rapidly shrinking size of the world due to advances in transportation and communication, and the relationship of standards of living to world cooperation.
6. Using content from social psychology to develop an understanding of the formation of public opinion and its effect upon human action.
7. Studying other cultures and world history extensively and using material from art, literature, music, and the dance as well as factual information in such study. The study of world history and world cultures should be required of all high school students.
8. Utilizing motion pictures, the radio, newspapers, museums, pageants, model assemblies, international correspondence, student exchanges, and other materials and techniques more extensively.
9. Using symbols of world unity in documents, people, flags, music, and the like as they already exist and are developed.

10. Using problem-solving and pupil-teacher planning techniques more extensively so that the ability to think reflectively and act democratically in the solution of world problems will be increased.

The effective utilization of such suggestions as these rests upon the understanding and competence of each social studies teacher. Hence social studies teachers have a grave responsibility to continue their own education in international understanding and to deepen and clarify their conception of work events and problems. This task involves active participation in professional organizations such as the National Council for the Social Studies, in programs of in-service education, in advanced graduate study, and through an active interest and wherever possible actual participation, in the development of events.

Education for international understanding, however, extends beyond the classroom and the teacher. It involves the cooperation of nations. No one nation can educate for peace while its neighbors educate for death. Denmark attempted that with tragic consequences. Education for peace, to be successful, must be a world movement; it must be based on world cooperation and action. Thus social studies teachers have a responsibility to support, and are supporting strongly, the present efforts to achieve an international organization for education and cultural development. Such an organization will make possible a world wide approach to the development of international understanding and cooperation. But education for peace should not be considered in opposition to the use of force by an international political organization to restrain aggressors. On the contrary, education for world citizenship should support the use of force by duly constituted world authorities to maintain order in the same way that local and national citizenship supports the proper use of police power in the community, state, and nation.

Achieving Full Employment and Economic Well-Being

Peace cannot be achieved without economic well-being. Dictators arise out of economic misery. They promise bread and circuses in return for blind obedience. Even in the United States we have had our economic messiahs, and a return to large scale unemployment after the war will endanger peace within and without the nation. Teachers of the social studies can assist in the achievement of economic well-being by helping to clarify economic goals. These goals include: (1) full employment; (2) protection through social security against factors over which the individual has no control; (3) equality of economic opportunity; and (4) minimum standards of living commensurate with the promise of modern technology.

To take full advantage of available employment opportunities, students will require a more adequate basis for job selection than they have had in the past. Vocational orientation is a major responsibility of social studies teachers. More material on vocations should be introduced into social studies classes on all levels. In the high school students can participate directly in community surveys and in direct work experience with related classroom study. This will assist both in vocational orientation and in the development of self-confidence in vocational ability.

Factors which contribute to vocational success in all kinds of jobs such as the ability to work with others, adaptability, dependability, and high standards of workmanship can be stressed throughout the social studies program. There is danger that too much emphasis may be placed upon specific vocational skills to the neglect of adequate general education. All students need an understanding of the modern world, wholesome ideals to direct their lives, and the competence necessary to work toward the achievement of these ideals in whatever vocation they may follow.

The school has a greater responsibility for the placement and follow-up of young workers than it has assumed in the past. In some senior problems courses, social studies teachers are working directly with local employment offices, with employers, and with labor unions in assisting young people to secure jobs before they leave school. This opportunity should be available to all students who desire it. Furthermore, young workers should have an opportunity to continue to use the facilities of the school for assistance in solving their social problems and in developing their social competence.

Consumer education is gaining increased attention among educators. The role of the social studies teacher is increasing in this area as it becomes more widely recognized that consumption is the major economic problem of our day. The problems of production have been, in large part, solved. But we are still unable in normal times to get adequate purchasing power into the hands of consumers and to have them use that purchasing power wisely. During the coming year the Committee on Consumer Education of the National Council plans to publish a report making recommendations in this area.

The most significant role of the social studies teacher in the achievement of economic well-being is the development of effectiveness in economic citizenship. Economics and politics are becoming closely related. The citizen has to make increasingly important choices on economic issues. Consequently, a major function of the social studies is to guide students in developing the ability to judge wise policy in the area of economic action by government. This requires considerable knowledge of the field of eco-

nomics and more content from economics should be included in the social studies program.

Peace and economic well-being provide the opportunity for a broader realization of democratic values. Moreover, the operation of these values—mutual respect, cooperation, and the use of intelligence—is essential to the attainment of peace and prosperity both at home and abroad. Before we can be fully successful in achieving mutual respect abroad, however, we need to have more of it at home. There are minority groups in the United States that are segregated and treated as racially inferior because of color.

Intercultural relations are also receiving increasing attention from educators and lay groups. The National Council for the Social Studies in its annual convention, its statement of postwar policy, and its publication program, is calling attention to the role of social studies teachers in this area. I shall indicate only our broad responsibilities. The first responsibility is, of course, to ensure mutual respect and equal opportunity for all cultural and ethnic groups in our own classrooms, schools, and communities. Another task is to introduce content that will develop understanding that:

1. Behavior is, in large part, culturally determined.
2. Culture is inherited after birth.
3. All people belong to some minority group and the persecution of one endangers the security and welfare of all.
4. The enrichment of modern culture rests on the accomplishments of people of all races.
5. The concepts of human brotherhood includes all mankind and all people have the same rights to equal opportunity and respect for their essential dignity and worth.

Thus the struggle for human freedom goes on. The tasks ahead are difficult, but we have no cause for dismay. As Lincoln said during a previous struggle to determine the issue of freedom and slavery in the United States, "Fellow-citizens, we cannot escape history. . . . The fiery trial through which we pass will light us down, in honor or dishonor, to the latest generation . . . We shall nobly save or meanly lose the last, best hope of earth." The issue of freedom and slavery is again before us. Today we fight for a free world. Our role as social studies teachers is to assist in the development of the understandings, ideals, and competence necessary to "nobly save . . . the last, best hope of earth," and to achieve the fullest measure of peace, prosperity, and human well-being in the postwar world.

Notes

1. "Education for a Free Society" (New York: School Executive Magazine, 1943), 4.
2. "Education for International Understanding" (New York: School Executive Magazine, 1943), 30.

1945

SOCIAL EDUCATION: AN OVER-ALL VIEW

Mary G. Kelty

Mary G. Kelty was a textbook author who lived in Washington, DC.

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1945

Social Education: An Over-all View

Mary G. Kelty

An amusing aspect of human nature is the resoluteness with which we refuse to face a complex and difficult situation. A total picture appalls and distresses; we catch a quick glimpse of it and instinctively avert our eyes, turning instead to something simple and concrete.

In extenuation of this lack of courage we plead that we can not measure up to the total need. In fact we retreat from reality—from the whole painful unsolvable complex—and, to deaden thought, take refuge in ceaseless busy-ness centered around simple tasks that are "more our size." Deep within us, nevertheless, smolders the uneasy consciousness that the entire problem still exists; although we have steadfastly refused to look at it, oblique images from it are constantly bombarding the corners of our eyes. We social studies teachers possess perhaps more than our share of this human characteristic.

As long as the war lasted, there were good and sufficient reasons why we should concentrate on partial aspects of the total task-to-be-done. The war had to be won and we had to assume our inescapable share in the winning of it. We played our part with a deep feeling of satisfaction. Probably never before had we been as firmly convinced of the value of what we were doing. Never before had communities so consciously recognized teachers as contributors to tangible goals. Never before had left-wing, right-wing, and center, conservative and progressive, elementary groups and secondary groups presented so united a front, agreed so unanimously upon objectives, and allowed means to sink to their proper level as implementations of purposes.

Now the war is over. Already there is falling across our shoulders the shadow of the old unsolved problems that we had temporarily pushed behind us with a sense of relief—a shadow enormously amplified and extended in all directions. The darkening sky presages the depth and mag-

nitude of the uncertainties that must somehow be resolved in the immediate future. To preserve our own mental health we should face them.

Let us no longer retreat from the entire problem; let us raise our sights, brace ourselves for the impact, and hurl ourselves into the job. In viewing the whole task of social education, not all of us will see the same picture, but analysis will probably reveal many fundamentals upon which we can agree.

Areas of Primary Concern

To sharpen the focus, perhaps a first operation might be the attempt to dissect out, from the task of education in general, those areas for which social education must bear primary responsibility as distinguished from others shared with workers in all fields. Criteria for selection must be agreed upon and choices must be made. Areas of immediate and primary concern include the local community; wider range both in time and space; democratic living in school groups, in the community, in the nation, and in the world; attitudes of respect for human dignity; habits of implementing informed attitudes through action.

The simple enumeration of those areas, identified in less than forty words, will deceive no one as to the difficulty of the problems implied. To attempt such tasks in limited time, with limited resources, through fallible human agents, in the midst of unconvinced communities, and in competition with a thousand other demands on interest and effort is enough to daunt the most optimistic.

The difficulty of the undertaking does not lift from our shoulders the obligation to make the attempt. No one is wise enough to cut a perfect pattern from the seamless web of human experience, world wide and eternity deep, but some must be brave enough or perhaps foolhardy enough to try. In fact every school is making choices every day by one method or another, often without any effort to view the whole field. Some of us should go ahead. If our results are bungling and unwieldily, fortunately, we can revise our product continuously.

The main outlines resulting from our labors need not differ greatly from locality to locality; they will constitute an invaluable segment of that general education which can supply to our citizens common principles and common values.

The working out of the sources from which social studies teachers can draw plans for curricula is, of necessity, a cooperative enterprise. Each special viewpoint has its contribution to offer toward civilizing life's purposes: history, geography, economics, political science, sociology, anthropolo-

gy, social psychology, and others. Those fields have not yet accepted the responsibility of stating clearly the aspects of their own specialties that are of most worth for general education, but some of them recognize that the responsibility exists and are making a beginning. They need the stimulus and sense of urgency that can be supplied by continued demands from administrators, curriculum builders, and teachers that they assume their rightful burden and supply us with needed materials. With such materials curriculum workers could build—more solidly, in better proportion, and with the hope of better bearing stresses and strains—a course of life experiences for students superior to the improvised edifices we have erected in the past from whatever materials we have been able to stumble upon.

Towards such ends, the National Council for the Social Studies over a period of years regularly has held joint sessions with the American Historical Association, the American Political Science Association, and the National Council of Geography Teachers. Similar joint meetings with other national organizations are projected for the future.

When the materials that we need shall have become available, the resulting programs—for there will doubtless be alternative plans—will have significant implications for teacher-education institutions, for in-service training, and for each of us as individuals. All will need to grow in new and unfamiliar directions. Continued study will be a recognized and accepted part of the social studies teacher's life. He will join with others in study groups and not always in a position of leadership; he will continue to learn and not always to teach.

If we become discouraged over the securing of balance among diverse elements, some encouragement may be derived from a backward glance over a quarter of a century. Twenty-five years ago there was much agitation over the need to include social and economic materials, as well as political and military. That battle has been won. Later there was equally strong pressure for incurring better relationship between history and geography. That movement is fully underway. Establishment of equilibrium between study of the past and contemporary affairs is in the forefront of educational consideration everywhere. Inclusion of the local community is an accomplished fact.

Perhaps a basic factor toward attaining better balance among conflicting claims may be change in our own attitude toward balance among educational experiences. In the past we have been prone to build up the object of our immediate enthusiasm by belittling all other phases. If the attempt to see our problem whole does nothing more than break us of that pernicious habit, it will prove worth the time and effort.

Articulation Among Age Groups

Inextricably interwoven throughout these considerations has run a secondary motif, that of articulation between each school level and the levels adjoining. Of the total range of experiences and interests growing out of the materials described above and derived from the study of human development, which can be achieved best at the primary level?—the middle grade level?—the junior high school?—the senior high school?—the college?—through adult education? Can some continuous and cumulative experiences for growth be provided throughout the entire school life?

As an approach, careful examination should be made of the assumption that concern for child development leads in one direction while concern for society's needs point to another. Surely both are necessary and surely they can reinforce each other, rather than compete for a place in the sun. To persuade teachers to face both problems is the real difficulty, and particularly to look at them throughout an entire twelve-year program. In general each person displays a monumental indifference to what goes on in classrooms other than his own.

There is much to excuse such an attitude. Each teacher claims, and with reason, that he has his hands full keeping up with developments in his own field, without trying to master the curriculum in other grades or subjects. Even if he can find time, he fears that he cannot understand the work of other age levels. But he usually has no free time in which to observe and thus become acquainted with the grades below or above.

Truth to tell, there is also an element of recrimination involved. Elementary teachers charge that high school teachers feel superior, that they demand impossibly perfect preparation on the part of the children, and when they ask for cooperation they really mean that the elementary school should get pupils ready for courses that the high school likes to give. High school teachers make the same charges against the college.

On the other hand, high school teachers accuse the elementary school of following child interest unduly because that is the path of least resistance, of not assuming an adequate measure of responsibility for the cumulative development of abilities and skills, and lack of concern for domestic and international questions.

This unsympathetic atmosphere has in many cases inhibited a school system from attempting a comprehensive and unified attack on its curriculum problems; efforts are therefore made only by divisions or in segments. The pupils who come all the way through such a system are expected to see relationships among various phases of their experiences from year to year, when in fact no such relationship exists. Obviously, to remedy this situation, each level in a school must become acquainted with the

other levels—their purposes, their materials, their procedures—through joint conferences, observation, and study.

On its part the National Council for the Social Studies, in its beginnings largely a secondary and college group, has at every annual meeting over a period of ten years, presented one or more section-programs focused on the elementary school social studies, and another is in process of preparation. The hope has been that teachers of all levels would avail themselves of the opportunity offered by the Council to begin their own orientation in the total curriculum problem.

There is still a tendency for elementary teachers to attend only their own section-meetings and to read only their own literature; and for high school and college teachers to do the same. But many superintendents, principals, supervisors, and curriculum directors are becoming increasingly better informed as to the whole range of interest, and their influence is being carried back to the home schools.

The National Council welcomes this greater variety of interest; it invites each elementary school to take out a membership in the name of the school as a whole; and it strongly urges elementary teachers to send in accounts of their promising practices to our journal, *Social Education*. Moreover, our Councils—local, state, regional, and national—stand ready to offer their services to teachers' organizations in general for helping to plan programs and to secure speakers for the advancement of social education.

Newer Areas of Incidental Concern

Tremendous in scope as are the areas, already mentioned, that are of immediate concern to social studies teachers, there are others which cannot be ignored—such newer fields as investigations of human development, personal problems of students, home and family living, intergroup relationships, guidance and personnel work, juvenile behavior in general and juvenile delinquency in particular.

While the focus of our attention remains generally centered on the problems mentioned under the first subhead above, these newer interests impinge upon and directly condition an effective program of social education. We need therefore to pause occasionally and draw them from fringe to focus, in order to examine the relationships between them and our own accepted purposes and content.

Clearly, social studies teachers cannot educate themselves to serve as experts in guidance and personnel, as amateur psychiatrists, or as special liaison officers between the home and the school. There are limits beyond which the professional competence of one person cannot be extended

without damage to the quality of that competence, and the areas constituting our undoubted responsibility demand requirements sufficiently formidable to challenge the most dauntless.

Perhaps the time is ripe for social studies teachers to decide what burdens we ought *not* to assume, as well as to continue enlarging and re-analyzing the burdens that are unquestionably ours. For example, some other member of the faculty may by personality and training be better qualified to take charge of religious education, personal problems, or sex instruction, than the social studies teacher.

There are, moreover, many matters of public policy in economic and political fields which a group of social studies teachers *as such* will usually decide that it has neither time nor energy to carry through as its own program, though the individual members *as citizens* will work actively for the same causes.

These two reservations notwithstanding, we social studies teachers may defeat the very purposes aimed at if we fail to acquaint ourselves with at least the general outlines of such new movements as those mentioned in the first paragraph, if we do not recognize that certain problems in student behavior fall within those fields, if we do not call upon their resources for help, and if we neglect working in harmony with the agencies promoting them. Many communities already are providing resources which the school faculties are not utilizing.

Recognizing the validity of such generalization, the National Council has, in the attempt to foster closer liaison, held joint sessions with the American Home Economics Association. It has called upon representatives from the fields of guidance, psychiatry, juvenile personnel, consumer interests, and safety education, to point out to us ways in which we may cooperate with them, for the benefit of the pupils. One byproduct may be the easing of the intolerable burden of problem cases, which has for so long a time made undue demands on teachers' time, nervous energy and spiritual resources. Intelligent self-interest, if nothing more, should approve our continued exploration of the values attendant on cooperation with these agencies, which have in general been considered alien to social education.

Practical Tasks

To the grass-roots classroom teacher, all the foregoing doubtless seems a counsel of perfection, and a counsel of perfection may well be a counsel of despair. However, there are many resources to draw upon for help. Specialists in the various fields will in time supply the raw materials mentioned under our first heading. Courses of study and expert opinion

recorded in books and periodicals can be consulted for recommendations as to school use of such materials. Psychologists, administrators, supervisors, national committees, and entire organizations of teachers have been at work for years on some of the problems already mentioned in the discussion of articulation.

None of these patterns can be taken over in toto by a school system. Their general plan may be adopted, but fitting them to local needs and requirements can be accomplished only by local teachers.

Can anything effective be accomplished by a single teacher, working alone to revise his own courses? Certain measures, of course, are possible: stronger focusing on central understanding, conducting real discussions, greater utilization of audio-visual materials, wiser use of supplementary reading, connecting the far-away with the immediate, attuning evaluation more directly to objectives.

Such isolated efforts, however, no matter how good in themselves, cannot possibly bring about what schools need to have done. For example one teacher can hardly persuade the authorities to embark on an adequate venture in audio-visual education. In fact in this day of nuclear physics, even the fauna of the world is changing; such animals as the lone wolf and the cat that-walks-by-itself are no longer well adapted for survival. It is no longer true—if it ever was—that he travels fastest who travels alone. To face the complex and tangled problems confronting us, patterns of cooperation must be drawn.

In the teaching profession, the natural unit for cooperation is the local school system. Under able leadership it can achieve significant results in the direction of securing balance between the community and wider areas, between present and past, between the study and the practice of democracy, between information and attitudes, between interests and skills, between sporadic action on specific projects and continuous persistent effort toward permanent values. It can arrive at tentative conclusions regarding the integration of the primary school with the middle grades, the middle grades with the junior high school, the junior high school with the senior high school, the senior high school with the college, and all the last three with programs for adult education.

Conferences can be arranged between social studies teachers, the science department, the physical education department, the arts, literature, mathematics, the auditorium program committee, and many others, in order to point up recognition of the social implications of all activities. Explicit statement of these related values can unify and harmonize the efforts in all fields; can demonstrate that all teachers participate in social education.

As each school wrestles with its total twelve-year program, probably not a single problem, such as repetition and omission, or reconciling child interest with social values, will be solved to the complete satisfaction of anyone. But viewing each in relation to the whole will surely achieve better results than piecemeal additions or subtractions, and continuity of revision is now regarded as inevitable and desirable in a dynamic world. However reluctantly, teachers are relinquishing their hope that they will finally arrive at a perfect curriculum which will "stay put." On the other hand, there are wholesome indications that every city and county no longer feels that for purposes of advertising or for bolstering local pride, it must display a curriculum completely different from that of any of its neighbors.

To draw up such twelve-year programs requires tremendous "drive," and such drive can be supplied only by organized effort. When the initial impetus due to novelty has subsided and a school gears into low for a long uphill grind, each member needs to feel that others are going to hold up his arms. Only regularized and organized cooperation can keep the staff enthusiastically at work on the burdensome task. To provide that dynamic force, many local Councils for the Social Studies have been organized. Some of them already performed notable services for their own schools.

Cooperation Among Councils

As the months and years grind out their slow course of experimentation in any single school, there comes a time when inspiration flickers and doubts increase at an accelerating rate. One device for preventing a let-down or breaking a stalemate is the coming together of many different groups from many different localities which have been working along the same or parallel lines. Such conferences widen the range of vision and introduce new points of view. Members from different places have run upon the same difficulties, but have come to opposing conclusions; some of them introduce questions that others have not thought about. Instead of attempting to achieve a spurious unanimity, the groups may well recognize that conflicting practices can help to establish values. Discouraged workers are comforted to discover that others do not know the answers either. Sometimes an important derivative from a conference is the unexpected conviction that your school is doing as well as the reporting groups.

Certain problems in human relations are better solved at meetings of large numbers of comparative strangers. Back home, in a faculty whose members are intimately acquainted, certain personalities during months of prolonged discussion tend to become associated with specific issues. Those

who dislike a personality tend automatically to disapprove courses advocated by that individual. Principles may bog down in pettiness.

Usually the level can be raised by bringing together the staffs of many different schools. Discussion can then be centered on ideas or proposals, and alternative patterns can be considered fairly. Thus the principle of cooperation, which is so wholeheartedly recommended to others on the national and international scene, takes on meaning and significance among ourselves. It becomes a matter of daily and yearly practice rather than an occasional gesture of vague goodwill.

To facilitate this function many state councils for the social studies have been organized. Their growth in numbers and influence evidences the need for the service they are performing. Regional councils are offering a like benefit to interstate-groups. The National council as an integrating force permeating the whole has set for itself the objective of representing social studies throughout the nation rather than in selected areas only; of serving as a council rather than a court of decision; of embracing diverse and even sharply conflicting points of view without the conflict resulting in either secession or atrophy—in short, promoting, by all means within its power, a more effective social education for American youth.

1946

OUR RESPONSIBILITIES AND OBLIGATIONS

Burr W. Phillips

Burr W. Phillips was a professor of education and history at the University of Wisconsin, Madison.

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1946

Our Responsibilities and Obligations

Burr W. Phillips

It is with considerable humility that I address myself to my fellow teachers on the general theme of our responsibilities and obligations to society in a period of world readjustment and reconstruction. It is easy to repeat that we are living in difficult times and that the task of the social studies teacher is becoming increasingly difficult. It is less easy to offer original and constructive suggestions as to what we should be doing.

Why is our task so difficult? As we look at the world scene, one fact stands out: our most urgent problems are problems of social control, whether we think in terms of individuals, groups within nations, or the members of the family of nations. For more than a generation we have known that scientific and technological progress has far outrun progress in social adjustment. This warning has been reiterated until it seems to have lost its force, and comparatively little has been done to bridge the chasm between the two. Scientific research receives liberal subsidies from society; research in the social sciences is financed far less generously. In the schools, teachers of the social subjects are well aware of the fact that they have a large share in the responsibility for promoting social progress, and yet they find themselves at a disadvantage from the point of view of equipment, time allotment, teaching load, and salaries.

In spite of such handicaps, social studies teachers have continued to make an outstanding contribution as they train the youth on the land to recognize and face many of society's problems. Our program of studies has been kept abreast of the times under the leadership of national, state, and local councils. Pronouncements like those of the National Council for the Social Studies in its two wartime policy statements, *The Social Studies Mobilize for Victory* and *The Social Studies Look Beyond the War*, have had a wholesome influence in shaping our goals and our programs. When the need arose, we developed pre-induction courses; now we are no less con-

cerned over a sound indoctrination in the arts of pedagogy. The social studies have shown themselves capable of adjustment to meet changing needs; at the same time we hope that they have preserved basic core of learnings which have educational validity from one generation to another.

Challenge of Postwar Realities

But lest we become too complacent and think of our success, it is well to admit our failures. It is heartening to know that we have had a share in the training of the citizen-soldiers and sailors who stood up under the most cruel tests of war. It must, however, give us great concern to remember that we must also share responsibility for the breakdown of discipline in our armies of occupation, for economic and social strife between groups, for intolerance, selfishness and failure to exemplify a sense of social responsibility wherever they show themselves our social structure. It would be grossly unfair to suggest that these failures can be laid at the feet of the social studies teacher alone. Our public educational system must share responsibility with the home, the church, and the state for the crudescence of post-war phenomena which we find so disturbing. And it is not enough to label them as postwar phenomena and then act as if we cleared our consciences and solved our problems by applying a question-begging label which explains in part but which does not absolve us totally of responsibility.

To participate, what are some of the most disturbing aspects of the present scene which we must take into account in our teaching if the schools are to do their share in bringing about the peaceful readjustments which these times demand? Here is a partial list of realities which we are having to face right away and which have most pertinent implications for our school programs. We see:

1. An America, and a world, moving into an uncharted future under new and often untried leadership, but with vague direction and goals.
2. A world making one more attempt to set up an organization which will guarantee a righteous and permanent peace for generations to come, but a world that is at the same time bewildered by the implications of scientific advance that threatens to destroy the very genius that has produced it.
3. A world that wants peace with all its heart, but a world in which empire is still set against empire, religion against religion, ideology against ideology, and race against race. Hatred, mutual fear, distrust, and intolerance are motivating forces at a time when forbearance and understanding are needed if civilization itself is to survive.
4. An America, and a world, caught in the grip of a struggle between economic groups and conflicting ideologies, and with no very certain indication of the direction in which we are moving or should move.

5. A society in which individuals, groups, and nations seem to be motivated principally by selfishness and greed, in spite of lip service to the highest ideals of religion and social consciousness.

To add to the general confusion in our thinking, there is the conflicting din of a multitude of voices, coming to us over the radio, by way of the press, and in public harangues—resorting to name calling, recrimination, questioning of motives, and adding to and spreading the spirit of mutual distrust, fear, and even hatred—which prevents clear thinking on great issues and makes more difficult, if not impossible, the realization of the peace which the world must have, and have soon, if mankind is to go forward toward a better social order.

It is to be wondered as if we social studies teachers are finding in the classroom new problems, and an intensification of old problems, which at times make us almost despair of attaining the goals which we have set for ourselves in our teaching? For our pupils mirror the families from which they come and the society in which they live. And they sometimes bring home to us, with disturbing reality, the stubborn resistance against which we must contend if we are to leave any mark at all on the thinking and action of this generation.

Challenge of Student Convictions

Here are some of the convictions which our pupils bring with them to the classroom; they are convictions rather than opinions because they have family and social approval:

1. Many of our pupils believe, and they reflect a society that seems to believe, that selfishness is the only motive powerful enough to insure success to individuals or groups of individuals. They are extremely skeptical of any other form of motivation.

2. Many of them believe that recurring wars are inevitable and lasting peace a delusion; they accept without challenge the assumption that World War III is in the making. That they accurately reflect the views of their parents seems to be borne out of supposedly reputable polls of public opinion.

3. They do not question the assumption that every war must inevitably be followed by inflation and subsequent depression. "It has always happened this way; this is the way it will always happen." The results of defeatist thinking of this sort are only too apparent; the apathy which springs from such premises can be as effective a cause of disaster as the most obstinate of economic and social forces.

4. Pupils' views and convictions about problems of capital and labor, in fact about all economic problems, tend to reflect the economic status and

thinking of their parents and of the stratum of society from which they come, rather than study and investigation carried on in our classes.

5. The general attitude toward the United Nations and toward all current attempts to solve our world problems without recourse to war is one of skepticism. National selfishness and false pride loom large in the thinking of many of our pupils.

The picture is not complete. Perhaps it is too dark as it stands. One hopes it does not represent the thinking of the majority of our pupils, or even of the majority of our citizens from whose homes they come. But we have a serious problem in the vocal and often very articulate minority who tend to distract the attention of the teacher and the class from the conscientious and socially minded students who are really profiting from their contract with the social studies. We know that such a minority can set the tone for a whole class, and even for a whole community. The serious majority often fails to make its influence felt in proportion to its numbers. It is so easy to sit calmly by and let those who will do the shouting. A very comfortable procedure, until the noisy minority begins to dictate policy!

Our problem then sums itself up something like this: We social studies teachers are, we hope, deeply aware of the needs of the world today; our social consciousness is extremely sensitive to maladjustments in the world order. We know pretty well what should be the content and emphasis in the social studies program if we are to make our contribution toward the creation of a better world. But the human equation, in the school and in society, poses so many immediate problems that we sometimes despair of accomplishing all that we know we should accomplish. The task is tremendous, and at times almost overwhelming, but not impossible if we can only keep our sense of direction.

Redirecting the Curriculum

Understanding the needs of society, and of the individual who must become a well-adjusted working member of society, our next study must be directed to the social studies program itself. Some of us have already taken this step; others have the task ahead of them. Have we reorganized our programs so that they reflect the realities and needs of a changing world as well as the latest and best thought in the fields of the social sciences and education?

Do we teach a geography that gives the pupil the physical and resource base for an understanding of international and interregional tensions and conflicts, and which points the way toward an appreciation of the facts of world interdependence? Do we teach an American history that assigns to our country her proper place among the nations of the world,

with responsibilities as a member of the family of nations and an obligation to work for the promotion of world peace and order, while preserving for ourselves, and others if they wish them, the blessings of our American way of life? Do we teach a world history that includes emphases on areas previously neglected—the Far East, India, the Middle and Near East, the British Commonwealth, the Soviet Union, Africa, and Latin America?

Do our so-called citizenship and problems courses have academic and educational respectability, and do they include both American and world problems? Have we found a solution to the problem of how to handle current events, so that there is actual integration of current events, so that there is actual integration of current history with the whole social studies program, in place of traditional, haphazard methods where current events were treated as a separate subject?

Have we thought through and reorganized our whole program as a twelve- or fourteen-year sequence, eliminating useless accretions and duplications to make room for economy and efficiency in presenting that which should be taught today? And has the program been adjusted in content and method to challenge the capacities of individual pupils according to their age and maturity levels? These are a few of the questions which we must ask ourselves and be ready to answer affirmatively before we can feel that we have even made a beginning in developing a program that will be up to date and realistic. And pupils do respond to realistic teaching!

Redirecting Our Purposes

But even more important than the revision of subject matter and method of approach is the reconsideration which we must give to our immediate purposes and goals. Few of us have confidence in the long lists of objectives which appear in treatises on method. We would agree with Henry Johnson's reflection that, judging from some lists of aims in history teaching, history alone might be judged almost equal to the task of regenerating the world. The same might be said of many of the standard lists of objectives for the social studies in general.

Nor can our objectives remain the same from year to year, or from decade to decade. In the 20's and 30's, in our teaching of world history, we were concerned with having our pupils understand the backgrounds, immediate and remote of World War I and of the phenomena of the post-war period. So far during the 40's we have tried to help them find out why it had to happen all over again. From now on they must find a realistic and negative answer to the question, "Must it happen again?" I am not at all convinced that even high school students can find the answer by themselves, even with a minimum of direction. Here is a place for strong teach-

ing and for the sort of direction that only the strong teacher can give. And if we are to have strong effective teaching, we social studies teachers would do well to concentrate on four objectives, in fact, I would go a step farther and insist that we have, during this most critical period, four major obligations to our pupils and to society.

First, we must see to it that our pupils get a realistic and accurate view of the great problems of our time. This implies that our courses must have objectivity and academic respectability, geared to meet the needs and abilities of the different grade levels. They must have enough depth to enable the pupil to get a good perspective and sufficient knowledge, so that his opinions and convictions will be based on real rather than superficial understanding.

This is not to argue for a return to the days of lesson-learning and recitation with an emphasis on the memorization of facts and facts alone. It is to insist that our units of learning must be carefully selected, eliminating the senseless overlapping of most of our present 8-4 or 6-3-3 programs, culling out the dead wood, and bringing in content heretofore neglected. The net result should be *fewer units better taught*. Much of the pupil's learning today tends to be superficial because we try to do too much in too short a time. Nowhere is this more true than in the tenth-grade world history course as it is usually taught. To teach well and effectively we must have careful selection and adequate time. This would seem to be a primary consideration in the reorganization of the whole twelve-year sequence if we are to have realistic teaching.

Second, in the study of contemporary affairs the teacher must see that the pupils get an understanding of the present in its proper relation to the past, just as in history teaching it is necessary to make sure that they understand the past in relation to the present. Many of us are inclined to be critical of prevalent methods and practices in teaching current affairs. The traditional current-events lesson tends to set current history apart as a separate subject, with little relation to the course in connection with which it is taught. What some call the incidental method may result in little or no current history, depending on the capacity of the teacher to relate the content of the unit to contemporary life, and vice versa.

The contemporary approach, about which we have heard so much, often results in little more than a study of the contemporary scene, with much attention to trivia; it has questionable merit unless its roots go deep enough into the past to give meaning to the phenomena of the present. If the social studies are to afford the pupil any training for the future, he must have more than an acquaintance with the contemporary scene to enable him to distinguish between long-term trends which do have meaning for

the future, and short-term trends and phenomena which tend to confuse his thinking and obscure his vision, unless they are recognized as being, in all probability, temporary and passing. As the *Charter for the Social Sciences in the Schools*, drafted by Charles A. Beard, suggests: "Burning questions of the hour may be ashes tomorrow."

Third (and tremendously important), we must know enough about social psychology so that we can teach our pupils to recognize the spirit of defeatism for what it is and for the damage it can do if it is allowed to go unrecognized and unchallenged. Here is one of our most difficult, and at the same time most important responsibilities, for we are dealing with the public opinion and its fearful power for good or for evil. But our responsibility does not end with teaching a unit on public opinion somewhere in the course of study. Every day we are confronted with attitudes and assumptions which should cause us grave concern. At times we have to be on guard lest we ourselves voice what responsible folk seem to take for granted. It is "*When the next war comes*"; "*When the depression comes*"; "*When the UN fails*" without even an "if" to soften the finality of the "when."

It is difficult to interest some people in the UN because a large body of public opinion does not take very seriously the possibility of its ultimate success. One can deal with skepticism, with hatreds, and with distrust because they usually come into the open and can be recognized. But the spirit of defeatism is so subtle, so treacherous, so convincing to the unwary with its question-begging assumptions, that it would seem to be one of the major obligations of teachers to see that their students are able to recognize it and the motives, or lack of motive, that promote defeatist talk and propaganda.

Again we must remember that our pupils tend to reflect the view of their parents and of the social environment. And there are times when it becomes our duty to help them see that there is a great danger of admitting defeat before we are off to a fair start. The spirit of defeatism, sometimes the result of lazy thinking and indifference, and sometimes planted and fed by selfish or unfriendly interests, is a powerful negative force which, perhaps even more than the ambitions of groups and of nations, is jeopardizing the future of mankind. To train pupils to be everlastingly on guard against it is a major responsibility of social studies teachers.

Fourth, closely related to this responsibility, and of equal importance, is our obligation to cultivate in ourselves and in our pupils a wholesome spirit of optimism toward the problems of society and the possibility of their solution. Twenty years ago, in another postwar period, Edgar Dawson was insisting on the need of a rational optimism in the social stud-

ies classroom. "Such optimism," he wrote, "grows naturally out of sound learning about the past and present of the race."¹ Edward P. Cheyney defined the law of moral progress as one of his six "laws of history."² And somewhat earlier Henry Johnson wrote, "If history in tracing social development can make clear the nature of social progress, may progress not be taken in hand consciously and consciously assisted?"³

In the 'twenties the times were dark, and they are perhaps even darker today. Belief in the reality of progress may appear to some to be in the nature of an act of faith. But one does not have to go far to see evidence of real progress, once he begins to look at the present with some perspective. What some are pleased to refer to as the failures of the conferences of foreign ministers and the Paris Conference, and the misunderstandings and bickerings in the Security Council tend to blind us to the one big fact that is not played up sufficiently by the press and radio—the fact that the people of the world do demand a peaceful solution to the great issues of the day—that an enlightened and vocal world public opinion is slowly but unquestionably overruling the obstacles to world peace and progress. The very fact that the great issues between groups and between peoples are being threshed out in the open is one of the most hopeful signs of the times. The veto is used for selfish and partisan interests, but its use is also challenged. Delegates walk out, but they come back. Accusations and recriminations befog our thinking and obscure the real issues, but those who are working out the pattern of the new world order do not deviate from their course. They know too well that they will have to answer before the bar of public opinion, not only of their own countries but of the world at large. If they do not recognize their responsibility and act accordingly, so much the worse for them and for us.

Progress has had its setbacks in the past; it is reasonable to suppose that there will be others; but the important thing for us to remember, and for our pupils to learn as they study the problems of society, is that in the long run there is always a net gain—and that this is true throughout the field of human relations, whether they are studying the problems of economic or social groups or of nations. Positive thinking and teaching can be as effective a force as defeatism. And, as Henry Johnson has pointed out, it is entirely possible that an informed public may assist and accelerate the net gain.

The Role of the Teacher

From all this it should be evident that there is no place in the social studies program for mediocre teaching or for mediocre teachers, our teaching is to be realistic, if our pupils are to acquire a sound perspective from

which to study and understand the problems of the present, if they are to learn to recognize and render harmless the subtle threat of defeatism, they are to face the problems of the present and the promise of the future with an intelligent optimism—then we must have nothing less than strong, vigorous teaching. We need teachers who know the child, and who at the same time are students of society, who recognize the necessity of teaching the child to stand on his own two feet as an individual and as a social being, and who also realize that he is not yet an adult and that there are times and places for the sort of indoctrination which can come only from the master teacher who is the recognized guide of youth.

This master teacher is one who understands and likes and believes in people, individually and in the mass—who has healthy convictions instead of unreasoned prejudices—, who believes that mankind not only can be but is being improved, and that though progress is slow, at times discouragingly slow—, nevertheless progress is a fact. He takes a long-range view of history and sees there the slow but inevitable growth of an enlightened world public opinion which in due time, must break down the barriers to peace erected by the selfishness of individuals and of groups.

This does not imply that we should develop either a Pollyanna or an ostrich complex. Remember that our first obligation is to teach realistically! But I am convinced that the best realist is the one who takes the long-range view and who refuses to be baffled by the contradictions of the fleeting present. And I am equally convinced that only the teacher who is both realist and optimist can be a fit guide for the youth of this troubled world!

Notes

1. Edgar Dawson, ed., *Teaching the Social Studies* (New York, 1927), 1.
2. Edward P. Cheyney, *Law in History and Other Essays* (New York, 1927), 22.
3. Henry Johnson, *Teaching of History in Elementary and Secondary Schools* (New York, 1915), 78.

1947

OUR COMMON CONCERN

W. Linwood Chase

W. Linwood Chase was a professor of education at Boston University.

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1947

Our Common Concern

W. Linwood Chase

Social studies teachers have a common concern. In elementary schools and teacher-training institutions, in high school courses dealing with history, geography, problems of democracy, or any of the other social disciplines, teachers strive for a common goal. Stated simply, this goal is the development of intelligent, responsible citizens.

But our conception of the good citizen has expanded greatly during recent years. Our desire for a peaceful world has forced us to redirect our thinking. The obligations of citizenship begin with the family and end with the human race. Our common concern is to educate the world-minded American citizens.

The Qualities of a World-Minded Citizen

Several times during the past year in various sections of the country—and just two weeks ago, here in St. Louis, before the Missouri Council for the Social Studies—I have discussed certain aspects of my own philosophy of education. In my judgment—and I have stressed this time and again—we must move beyond words to action. An awareness of the need for world-mindedness is important. But it is not enough. The youth in our schools must develop those attitudes and understandings and skills that will enable them to practice good citizenship in the family, the state, the nation, and the world. Boys and girls now in our classrooms must:

1. *Develop sensitivity to the world about them.* History of the past and history in the making, geography that explains man's relationship to his physical environment, and other subjects in the field of the social studies, have as one of their common objectives the development in youth of sensitivity to the world in which they live. Sometimes, bogged down in the verbiage of books and recitations, some teachers have lost sight of this basic goal. They have floundered in the multiplicity of facts that make up

their material, for their attention is more upon the subject matter than it is upon the pupil.

2. *Develop techniques, skills, and attitudes that will function effectively now and later.* Here we are concerned with democratic living and action. We are concerned with study skills, processes of critical thinking, the development of tastes and interests that will contribute to the selection and enjoyment of leisure-time activities and the fostering of wholesome attitudes. This is the stuff out of which democracy is fashioned.

3. *Develop understanding.* The traditional school has placed a premium upon the accumulation of isolated factual information, much of which is forgotten. The modern school is insistent that facts be used to develop *understanding*, not as isolated bits of information used only in answer to questions asked in the classrooms. An *understanding* that has been developed will not be easily forgotten if a wide variety of pupil activities has been used in organizing and interpreting the facts. The *understanding* is more important than any of the separate facts, for facts can always be looked up in reference books.

4. *Develop a genuine desire for learning.* A major task of education—and, therefore, of the public school—is to extend the horizons of the child's world. School is but the beginning of learning. Learning is not merely adding fact to fact; it is a creative and not a mechanical process. Learning is effective only as it changes the behavior of the individual. It is of prime importance that we successfully develop in the pupil the attitude of the perennial learner so that there is the constant tendency to act in directions that will expand his understandings and affect his behavior.

5. *Develop competency in personal relationships.* The modern school wants to help the child to live harmoniously with other people, both adults and those of his own age. It is concerned with his consideration for others and his qualities of cooperation, his abilities in leadership and follower-ship, and his behavior patterns as an individual and as a member of a group. In short, the purposes and methods of the modern school emphasize the development of the individual personality as an integral part of the total educational process.

Obstacles to Education for World-Mindedness

Even more so than when we met a year ago, it is easy to take a tragic view of world difficulties. The tendency toward the division of Europe, the deepening strife in Italy, the economic-political crisis in France, the tactics of the Communist party in many countries, the official attitude of the Kremlin, and the constant barrage from the communications media of the United States warning us of the next world war—all these are negatives in

the world situation. These negatives assault the faith that we have in eventual world unity, and depress the spirit.

A glance at some of the obstacles in the path of education for world-mindedness does not do much to lighten the spirit or buttress our faith, and our confidence is only partially restored as we recall the gains that have been made. Here are some of the obstacles that in the United States make world-mindedness a difficult goal to attain:

1. The world across the seas seems remote to too many of the citizens of Main Street, and the children of Main Street tend to share the convictions, the prejudices, and the indifference of their parents. On Main Street the lights are bright; the shop windows display a variety of goods; the citizens have money to buy the goods; the restaurants serve excellent food in warm, attractive rooms; Hollywood advertises on theater marquees; and life, at least on the surface, moves serenely. The newspapers and the radios in the homes tell of conditions not so happy or pleasant in many areas of the world, but few on Main Street hear the groans, feel the cold or hunger, or even vicariously experience the despair. There is, however, a ray of light in the darkness. The Luckman Committee has in the last few weeks taught many an individual American to recognize his personal stake in saving Europe from starvation, and there seems to be a new willingness to do something about the problem. We must build this growing awareness into a continuing concern for the world and its future.

2. Special privilege is becoming a cancerous sore. From the "I-can-get-it-for-you-wholesale" to "you-have-to-know-the-right-people" attitude, it is insidiously making its way into the American character. This attitude—that a certain way of life is all right for other people, but as for me, I know the ropes—does not develop the kind of concern that world-minded people must have. It is a case of "looking out for number one" and letting the rest be damned. The job of breaking down this idea of special privilege and of developing concern for the other fellow can begin, as many schools have demonstrated, in the early years of education.

3. The closed mind with its suspicions, dislikes, discriminations, and even hatred operates against a peaceful world. Only this month a national magazine reported that Washington, the seat of government of a democratic nation, forbade the use of school auditoriums to the sponsors of a nation-wide high school speaking contest on the Bill of Rights because three of the twelve local contestants were Negroes. The President's Committee on Civil Rights reported: "We have learned much that has shocked us and much that has made us feel ashamed." A Negro educator, speaking before Negro teachers a few weeks ago, stressed two of the major responsibilities that teachers must assume: First, they must free mankind

from the concept of either superiority or inferiority of race; second, they must eradicate the idea that men need charity or philanthropy rather than opportunity. Our hopes have been raised by the progress that has been made in recent years in some committees in the field of intergroup relations. There is, however, much to do in our country before widespread democratic human relations become the national reality that we are striving to achieve.

4. Ignorance about the world and what is going on in it is a real obstacle to world-mindedness. Recent Gallup polls have revealed some of this ignorance. It is unfortunate that too large a proportion of our population remains indifferent to the problems that confront the nation and the world. Not until the day-by-day routine of their lives is shattered by some crisis—like war and the drafting of any army—do most of the residents of our Podunks and East Cupcakes realize that what happens in the rest of the world matters very much indeed to them. More and more we are coming to realize that “the export and import of ideas is the greatest distribution problem in the world.” What we think and do, and what the peoples of other lands think and do, is a matter of concern to all men who walk upon the face of the earth. Out of the understandings that result from the exchange of ideas, a new and better world will be born.

The Need for Cooperative Planning

If our common concern is to educate world-minded American citizens, our attention must be directed toward the process or program for attaining this objective, as well as toward the goal itself. Excellent work on social studies courses has been going on for a score or more years. Temporarily slowed down by the war, this work is again picking up speed. The quality of much of the planning has been high. Two main weaknesses, however, are glaringly evident: First, current planning affects too small a proportion of the schools of this country; second, too much of the planning has been only on specific school levels—the primary, middle, junior high school, and senior high school grades—with proper articulation between the different levels. As a consequence, each level of instruction has tended to dominate the level below it.

These weaknesses are both quantitative and qualitative in character. Planning has been going on in too small a proportion of our total school units because of the lack of personnel, leadership, over-all directive help in materials, and knowledge of what is already available. The National Council has had, and is having, an impact of great significance on social education in this country. Its membership has been growing steadily. It has now reached an all-time high, yet only a small percentage of those who

teach the social studies are enrolled in our organization. Thousands of social studies teachers are unacquainted with the helpful materials that the National Council publishes. Like all professional educational organizations, we face the problem of getting more members. Only through increased membership can we provide increased services. But even the publications already developed by city, county, and state units are not widely known, beyond the areas for which they are planned, and often are not available for more general purchase and distribution. There is actually a wealth of material now available, with more on the way, for the program-builder in education for world citizenship. Our problem is to make these local materials available to social studies teachers everywhere, and to discover leadership at both the local and national level capable of building an integrated program of social studies.

Unless school systems undertake curriculum planning in the social studies on a system-wide basis, each school level will continue its isolated planning, or lack of planning, and its criticisms of what other divisions do or fail to do. The smaller the school system, the easier it is to develop cooperative planning at all levels, for more of the teachers can participate in the planning process. Last year one New England school system started to revise its social studies curriculum. Two outside consultants were called in to work with a committee of twenty-five teachers. On this committee were the eleven social studies teachers in grades seven through twelve, two teachers from each of the elementary grades, the art supervisor and the elementary supervisor. The whole group worked together on general objectives and the allocations of subject-matter materials to the separate grade levels. All decisions were made unanimously. Since then the elementary and secondary groups have been developing units for their respective areas. The elementary section of the committee was increased in the second year of planning from two to six teachers for each grade level. A very considerable change has been made from the previous program. The procedure in the school system is not different from that followed in many others, but it has been somewhat surprising to find the comparatively small number of school systems that are doing cooperative planning for the entire program from the first through the twelfth grades. Thoughtful planning on definite grade levels is certainly better than no planning at all, but not until planning is conceived and carried out as a unified all-school level's project will we begin to attain our goal.

Another problem facing the local school system in the building of a curriculum for developing world-minded American citizens arises from the practice of many national organizations, including our own, to devote their publications to particular aspects of the social studies program. The

situation can scarcely be avoided, for if the material published is detailed enough to be of help, it must be confined to something less than the total curriculum with all its variations in subject matter and methods and techniques of development. Here again the problem of integration has been left to local leadership. Recently, a nationally known leader, a generalist in secondary education, was asked if he had any suggestions to make to the National Council. He replied "We need an over-all inclusive statement on skills and concepts in a twelve-year program. What we have at the present time is fragmentary. Synthesis is not only desirable but necessary."

Suggestions for Action

Where does this discussion of over-planning leave the classroom teacher of a school system that is not doing it? Some suggestions have already been made pointing toward the development of attitudes of world-mindedness, and actions to implement these attitudes. Others could be added:

1. Assume that there is time for teachers to have some influence upon the problems of a confused world through their teaching now and in the years ahead. Scientists, and others, have been pressing the idea that time is shockingly short before we perish unless all nations agree now on permanent controls of atomic energy. Without doubt, such action is absolutely necessary. On the other hand, it has had a tendency to make some teachers feel that anything they can do with the present generation of school youth will be too late to stem the catastrophe.

2. Teacher contributions are not spectacular in the sense that they will make the headlines or attract the attention of commentators like Gabriel Heatter. One might say that frequently the spectacular in international affairs is dangerous. Indoctrination is a slow process. Building long-term guides to day-by-day action may seem a very drab process, but the accumulated dividends are rich indeed.

3. Teach toward world-mindedness deliberately, pervasively, and whenever the opportunity arises. Last week a practice teacher from our school made an ancient history class (Yes, ancient history. Some New England high schools are still traditional.) come alive. They were discussing how Greek city-states lost their existence because they would not band together. This led the pupils into a consideration of a similar problem that was faced by our early colonies along the Atlantic seaboard, problems existing within the city where the high school was located, and world problems of today. At least a half dozen times during the period the students in this ancient history class discussed modern parallels of ancient problems.

4. Keep informed. Read widely the writing of keen thinkers. The teacher who does this is in a far better position to show the relationship of past needs, failure, and successes to the present, and to reveal the interrelations of current problems.

5. Teach about Russia. Too many fear to teach very much; others avoid it entirely. The beginning of World War II revealed our lack of knowledge and understanding of Japan. We know that the American people must better understand something of Russian history, geography, sociology, economics, and government. We must make a beginning with the Americans we have in our schools.

6. Teach the American Dream, but not with Messianic fervor in the mistaken belief that other countries must share this dream in all its details. We follow our own road to national happiness and well-being. Others may wish to follow different roads. In a recent article, "You Worry the World," J. B. Priestly wrote to Americans: "There is in the American mind, just because it *is* an American mind, an idealism that cannot be quenched, a small voice of conscience that all the hokum in the world cannot drown."

A year ago at an anniversary dinner at Boston University, General Dwight D. Eisenhower was given an honorary degree. In his short acceptance speech he turned to President Marsh and said, "Why don't educators like you put men like me out of business?" General Eisenhower also pleads for peace, and to that end asks for a singleness of purpose on the part of the American people. He says:

"Through unity of action, we can be a veritable colossus in support of peace. *No one can defeat us unless we first defeat ourselves.* Every one of us must be guided by this truth. Our competitive system is an essential feature of democracy, but the practice of competition gives no man, no group, the right to act for selfish and immediate gain, against the interests of the nation.

"Each of us must realize that whatever might weaken the whole will, in the long term, defeat each part—no matter what the glitter of the immediate promise. Banker and borrower, industrialist and worker, politician and farmer, civilian and soldier, *must each keep his eyes upon the major good.* All must acknowledge that in every problem where is involved the welfare of America there can be *one answer only.*

"That answer must be given, not merely by emotional response to a patriotic hymn. *It must be lived every day,* in the work-a-day actions and reactions of a hundred and forty million people. If we fail this, there will be no real security for the United States, because eventually we could be so weakened by domestic strife that conquest from without would be little more than a formality."

We might add that there can be no real security for the United States unless there is real security for the other nations of the world. The human race is rapidly becoming one and inseparable. Men and women of all races and nations and creeds will climb together toward a richer and more abundant life, or we shall all plunge into catastrophe.

Summary

In this very brief presentation we have indicated certain steps that must be taken by those who are concerned with the task of educating world-minded American citizens: (1) develop in youth sensitivity to the world about them; (2) develop techniques, skills, and attitudes that will function effectively now and later; (3) develop understanding; (4) develop a genuine desire for learning; (5) develop competency in personal relationships; (6) make a direct attack upon unpleasant obstacles; (7) extend social studies curriculum planning to all sections of the country; (8) do cooperative planning on an over-all kindergarten-through-secondary-school basis; (9) seek materials on planning now available; (10) interpolate and integrate concepts of world-mindedness throughout the entire curriculum; and (11) show unity in action.

The philosopher, Bertrand Russell, once made this pointed remark: "To sacrifice the future of mankind to our momentary squabbles would be treachery towards the human race. . . . The issue cannot be solved by thoughtlessness or by careless optimism. It can be solved only by hard thinking and bold action."

Our common concern to develop world-minded American citizens must take priority over every other need.

1948

WHAT'S RIGHT WITH THE TEACHING OF THE SOCIAL STUDIES?

Stanley E. Dimond

Stanley Dimond was divisional director of Social Studies in the Detroit Public Schools and director of the Detroit Citizenship Study.

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1948

What's Right with the Teaching of the Social Studies?

Stanley E. Dimond

War, strife, and conflict characterize the times in which we live. Howard Mumford Jones has said that:

If any human being brought up in the tradition of western civilization could, by some miracle, step outside the familiar patterns of that culture; if history could come to him with the same shock of surprise that a new and stimulating novel brings him; if, in sum, retaining the moral idealism of world civilization as a standard of measurement, he could yet discover for the first time what has happened to mankind in the last fifty years, such a person would, I think, be overwhelmed by a single tragic fact; namely, that the history of mankind for the last half century has been a history of deepening horror. Since 1896 the earth has scarcely known a year without warfare, armed revolt, massacre, pogrom or other ingenious forms of slaughter.¹

We are, I suspect, the bloodiest generation that has ever inhabited this globe.

What has life been like for the parents of the children now in our schools? For the youngest parents there is memory of the world's greatest depression followed by the world's greatest war. For older parents there is memory of World War I, a boom and bust, and World War II.

What is life like for men and women who have experienced the anxieties and frustrations of depression and war? What is it like to be a child growing up in a world that is filled with conflict and disunity?

Each of us, because he has lived through such a period, has lost something of his finer sensibilities. The records of mental hospitals and the statistics of juvenile delinquency show clearly that many cannot adjust to the strains of life in these times.

And what of social studies teachers in such a period? Can we live calmly in an age of strife? Do we have any expectations that we can be academically immune from the social diseases that surround us? Such expectations are of course absurd. We must realize that we are going to be subjected to criticism by pressure groups, that we are going to be neglected by the thoughtless, and that the clever but unscrupulous are going to try to manipulate us. The nature of our job is such that we cannot—if we would—escape the outbursts of the emotional, the cynicism of the skeptic, or the apathy of the ignorant. We, too, are caught in the storm of social forces that surround us.

Because the past year has been a particularly hectic one for some social studies teachers, it seems wise at this time to pause and ask: How are we doing? How are we bearing up under the impact of the times in which we live? What's right with the teaching of the social studies today?

During the past year it has been my privilege to travel fairly widely, to visit many social studies classes, to work intimately with many teachers, to meet with many parents. From the experiences and impressions thus gained, I am convinced that there are many things that are right with the teaching of the social studies.

Understanding Children

On the asset side of our ledger I would place first the sincere and conscientious effort that social studies teachers are making to understand the children they teach.

In a world that for many children is filled with anxiety and fear, I am pleased that social studies teachers are concerned about the personal problems of children. Elementary decency has not been lost in our classrooms. Teachers, by and large, in spite of their own great problems, have remained polite, courteous, and considerate. School is a place of security for most children—a spot where, for a few hours each day, they can escape from the confusion and uncertainty of life around them.

It is no accident that many social studies teachers give increased time to the professional study of child growth and development. As personal behavior becomes more complex under the strains of modern life and more difficult to understand, we seek to learn more from the psychiatrist, the psychologist, and the social worker. We have realized that unless we can help children to adjust emotionally to the conditions of present day life, they cannot learn successfully the subject matter which we teach.

As a result of this effort to know children better we are beginning to accept a few simple facts of mental hygiene. We know, for example, that all

behavior is caused; in modifying that behavior we must deal with causes and not with symptoms. We know that children grow at different rates. We know that if we are to teach a child, we must emotionally accept that child. We have been impressed, for example, by the Baltimore history teacher who demonstrated in an experimental situation that children learned more history when she deliberately encouraged friendships among her pupils.² We are aware that the friendless child does not do as well in school, and we suspect that lack of acceptance by other children is a chief cause for children dropping out of school.

Children have certain basic needs. If they are to learn, if they are to be happy, if they are to survive in these days these needs must be satisfied. They have been summarized by Dr. Louis Raths of New York University as the need for love and affection; belonging; success or achievement; freedom from overburdening guilt; economic security; freedom from fear; self respect (one requisite to which is a share in making decisions); and personal integration in attitudes, beliefs, and values.

The emotional life of a child is a very precious thing; I am glad that the value of that emotional life is prized more highly each year by more and more social studies teachers.

Devotion to Democracy

A second thing that is right with social studies teaching is the unswerving devotion of social studies teachers to the ideals of democracy.

There is no professional group in American life that has been more sincerely devoted to the cause of democracy. Lawyers, doctors, social workers, the clergy, business men—all must rank below the social studies teachers in this respect because teaching the democratic way of life is our main reason for existence.

This great democratic republic has survived a depression and war in no small part because year after year social studies teachers develop in our schools children who are dedicated to American ideals and who have an understanding of American history. We have done this job not for a superior, aristocratic, intellectually elite class. We have performed this task for the great masses of children. This is a task which has never been accomplished before in mankind's history; and it is an accomplishment of the past two decades.

Petty critics have said that we do not teach American history. This we have successfully refuted. Radicals have accused us of being conservatives; reactionaries have claimed that we are liberals. The truth is that social studies teachers reflect the wide range of social philosophy that is characteristic of American life. This is our great strength. It has given stability to our

profession. It has helped us to avoid the pitfalls of the extremists. And regardless of differences in social beliefs we have been united in our devotion to the teaching of democracy.

Teaching democracy is not a simple process. It is made up of at least four elements.

1. Emotional response
2. Intellectual understanding
3. Opportunity for participation
4. Personal behavior

Emotion plays an important part in the teaching of democracy. Reciting the Pledge of Allegiance to the Flag, feeling a tug at the heart-strings before the Lincoln Memorial, thrilling to the singing of the *Star Spangled Banner* are important aspects of our democratic teaching. It is well that this important ingredient has not disappeared from our schools. Emotional appeals alone, however, are not adequate for teaching democracy.

Intellectual understanding is also necessary for democratic citizenship. Boys and girls need to know the facts of American history, the nature of the American Constitution, the position of the United States in world affairs, the social forces at work in the world. They need to draw generalizations about the meaning of democracy. They need to test historical episodes against democratic criteria which they have developed.

They need to analyze concepts of freedom. By the process of assimilating knowledge and generalizing from their knowledge, true intellectual understanding of democracy is developed.

Since ours is a representative government, it is well to recognize in appraising the worth of social studies teachers that the participation of students in school government is made possible in many of the schools of this country because the social studies teachers serve as faculty sponsors.

The improved behavior of individuals toward one another is another fundamental in the teaching of democracy. Democracy rests upon a belief in the essential worth of each human being. It is natural, therefore, that social studies teachers in all parts of the country should take the leadership in the intercultural movement. We have finally recognized that our American ideals can never be fully achieved until all people are accepted regardless of race, color, religion, or economic class.

The thoughtless may think that democracy is easy to teach. By our loyalty, by constant effort, by recognition of our weaknesses, we have learned that this most highly prized way of life is not simple to teach, but that it can be taught. And social studies teachers are teaching democracy successfully.

Improved Methods

Social studies teachers also deserve praise for the improved methods which they use. Many orchids could be distributed for this accomplishment. Textbook publishers certainly deserve one. When we compare our books today with those of twenty years ago we cannot but feel gratitude to the publishing industry—gratitude not only because they have made our work easier, but, more fundamentally, because children are able to learn better. Similar compliments should deservedly be paid to those who have so successfully pioneered in the fields of audio and visual education.

Our methods are better today, too, because social studies teachers have made the community a part of the social studies laboratory. The possibilities for school-community cooperation have been used to increase youth's sense of social responsibility. Neighborhood surveys, projects with social agencies, community chests, and Red Cross groups are increasing in number each year.

The great advance in the treatment of current affairs is the aspect of methodology which I would like most to emphasize. Social studies teachers have learned with some "blood, sweat, and tears" of the importance of effective teaching of present day life. Gone are the days when the social studies dealt solely with the dead past. A growing emphasis is being placed upon a comparison of the past with the present. This has added interest and has increased learning. Confronted by serious social problems, it is encouraging to find that our young people are learning to deal with these problems successfully.

Someone said recently that the question now before social studies teachers is not, "Can we teach controversial questions?" but rather, "How can we teach controversial questions?" Certainly one of the greatest gains of the past twenty-five years has been the increased attention given to the study of current affairs.

Those of our leaders who have gone to Germany to help teach democracy to German youth have pointed out that one of the defects in German education is lack of attention to current affairs.

Adequate recognition has not been given in this country to those who have helped us by publishing current events materials for the schools.

In the process of teaching current events, social studies teachers have realized the importance of becoming more skillful discussion leaders. The successful social studies teacher gives all viewpoints a fair opportunity in his classes. He is careful to give the minority a chance to be heard.

Appraising Our Work

Their constant search for better practices is another of the social studies teachers' strong points.

Better understanding of children, more successful teaching of democracy, and improved methods of teaching have come about because most social studies teachers are inveterate seekers after better ways of doing things. We believe our work is so important that we are never satisfied. If, in this and other conventions, we haven't pointed out all our flaws it probably has been because there wasn't enough time or space. If we haven't organized courses in every conceivable manner, give us time and we will. We seem to be tireless in our efforts to learn from others. We have faith in the experimental method. We are our own most effective critics.

I hope my attempt to stress the fact that social studies teachers have been doing some important things very effectively will cause no one to become self-satisfied. We have certainly not reached perfection. I expect to return to my usual role of seeking ways to improve social studies instruction. I hope you will do the same.

Notes

1. *Education and World Tragedy* (Cambridge, Massachusetts: Harvard University Press, 1946), 1.
2. Ellen M. Atkin and Lawrence A. Riggs, "Sociometric Experiment with Isolated Children in a 7A High Group." *Baltimore Bulletin of Education*, XXII (February-March 1945): 95-99.

1949

THE BASIS OF FREEDOM

W. Francis English

W. Francis English was a professor of history and assistant dean of the College of Arts and Sciences at the University of Missouri.

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1949

The Basis of Freedom

W. Francis English

Thoughtful men and women cannot help being concerned about the imminent dangers that threaten the bulwarks of freedom today. They are aware that this revolutionary age is one of crisis and that the basic philosophy of all that we hold dear is challenged on every hand. The blood baths that this generation have witnessed and have participated in and the creation of new and terrifying forms of tyranny by Fascists and Communists have awakened thoughtful disciples of freedom's way to the grim fact that the principles we prize are in deadly peril. But let us not forget that freedom is endangered from within as well as from without. The supreme challenge may be in the faith and hearts of the followers and builders of the democratic way. Freedom is on the defensive because of lack of faith and zeal and purpose in the citadels of the West. There is too much evidence that many in our own land do not understand the nature of freedom or how men must be nurtured and conditioned for it.

There is abundant evidence to buttress this concern. The prowling of the Klan, unwarranted attacks on textbooks, the banning of magazines and books, the prescribing of curriculum content by statute, the subjecting of our profession to oaths of loyalty, the pillorying of teachers for justifiable criticism, the making of baseless charges that the schools are un-American and the attempts by vested interests to determine what shall be taught, are evidences of a lack of faith in the democratic way and a lack of understanding on the part of too many Americans of what modern schools are attempting to do to prepare young Americans for responsible, unselfish, and effective citizenship. Our view is that a world citizen, an American citizen, a community citizen must be dynamic, well-balanced, and skilled in all the necessary duties and that he must understand and be committed to the fundamentals of his cultural faith. He cannot be a product of a propaganda technique that conditions him like an animal. He cannot be shel-

tered from the world of reality. If democracy continues to succeed, it will be because this young citizen is nurtured in an environment where he is given every chance to see all the evidence, to act as a responsible member of society, and to make intelligent choices in a democratic atmosphere. He cannot be coerced, cajoled, and conditioned for a static life. Above all, he must have untrammeled freedom of opportunity to learn.

Social studies teachers have no monopoly on this philosophy: it is the fundamental faith of democratic educators everywhere. All are sometimes confused, short on faith, and find it difficult to square action with belief. New issues and old fears bring out this confusion. The National Education Association of which we are member has resolved that members of the Communist party cannot be satisfactory teachers, while the American Association of University Professors takes the position that membership alone is not enough to disqualify a teacher. Other reputable groups take contrary positions on the wisdom of the Smith law, the refusal of the Supreme Court to hear appeals on certain cases involving the rights of individuals, or the precise foreign policy that meets world and national needs in the present international situation. But social studies teachers, I am confident, have no doubts on certain conditions that threaten our democratic society: the tendency to dodge on racial and other discriminatory issues, the refusal to grant all Americans the actual right of a free ballot, the tendency to disguise a selfish interest as an altruistic appeal to principle, and the tendency for totalitarians and certain other extreme reactionaries to misuse the symbols of democracy for undemocratic ends. Moreover, social studies teachers are convinced that all our fundamental rights must be preserved if our society is to endure. They know that if freedom is lost, it will be because it is assassinated in the communities, the homes, and the classrooms of this land. They know that freedom is very hard to acquire and preserve and that each movement to enclose it, stifle it, and deny it is a danger that is real and fundamental.

We are glad, as a growing profession and as a vigorous, expanding organization, to take our stand with freedom's way. We believe that men and women can be trusted with freedom, but we also believe that they have to be carefully prepared for it. We know that this is a task requiring unusual specialization and skill. We ask for a chance to devote our skill and powers to this intricate and challenging job. Professionally, it is our basic purpose, our assigned task, our reason for existence. We expect the understanding and sympathy of the American public in the burden that we have undertaken. This public owns the schools and has designed and planned them for a great purpose; it has every right to criticize them and require of them that they exert every effort to reach the desired goals. But

it must realize that the vast majority of its teachers are conscientious and faithful followers of freedom and democracy, engaging in an operation that requires unusual competence. These teachers must be trusted, and they must be free.

A decade ago we were busy restating our objectives in education. Many of us took our pens in hand to state the basic purposes of democratic education. The spirit of freedom permeated every line of those objectives. If we were to reduce them today to briefer and more succinct statements, I believe we would emphasize even more sharply the necessity of preparing both adults and young people to live as free and responsible men and women. This is the basic purpose of American education, and every effort that we make, every change that we fashion or accept, every program that we implement must be directly in line with this purpose.

Our subject matter, our methods of research, the fundamental assumptions and understandings which we make are the warp and woof of freedom's way. Social studies teachers have no monopoly on teaching responsible living, nor do we wish to be understood as claiming exclusive privileges or responsibilities for it. An effectual and integrated citizen must have an appreciation of the humanities, an understanding of the sciences, vocational skills and information, an orientation to his community, and an opportunity to plan and adjust his family life. He is entitled to the chance to live in an educational environment where the total experience contributes to his growth in understanding, appreciating, and experiencing free choices. This experience must not be of a hothouse variety in which he tries to learn the ways of freedom in a totalitarian atmosphere. He cannot learn the ways of a free man if he is immersed in an atmosphere of hate, cruelty, highly-charged propaganda, and cynicism. In that condition he cannot learn anything except the opposite of freedom. In his quest for understanding he must have the chance to learn by doing.

Only very recently has the educational program of our democracy moved in spirit and method toward this conception of its purpose and task. We are still in the formative years of building this program. When we view our task and our progress in the sweep of history, we must realize that only within the last two centuries have we reached a time and place that permitted the trial of a free society. The ideals of freedom had been incubating in the minds and consciences of men for centuries before the advent of liberalism in the eighteenth and nineteenth centuries. These two centuries cover a very short space when viewed in proper perspective. Only in the last century have we got under way with this experiment of trying through education to prepare a whole people for this adventure. More important still is the fact that only within the last four decades have

we really assayed our task, measured our ground, refashioned our methodology, and begun experimentation to find out what it takes to prepare men in the ways of genuine freedom and responsible citizenship. We are just beginning to approach any degree of professional understanding and competence in preparing the young to condition themselves to assume the burdens of democratic responsibilities. We are vexed that we have had to find our way by slow experiments and by some use of the scientific method, just as a complicated and somewhat frustrated world society finds it so difficult to adjust itself to new and fearful problems. We find it distressing that our forefathers were unable to find ways and methods to bring up a generation that would shoulder responsibilities. We are working with might and main to fashion a program of learning that will give children a chance to assume responsibilities and thus to learn how to bear them. We hope that we are in the vanguard of a movement to fashion a program of learning that will assure greater competency and a greater faith.

It is well for us to remember our professional youth lest we become impatient and heartsick. Many situations and conditions may make us feel that we are here too late with too little, but our fundamental faith, supported and succored by an enlightened optimism, must drive us forward. We have been at this task such a brief time, and we are short on material and human resources. Progress is not inevitable, but progress can come if men and women want it badly enough, and if they will develop their insight, understanding, and skills to achieve the necessary power and competency to bring it about.

As we survey this brief period in which Western man has been trying to prepare himself to accept freedom, we must note also that it got under way with an unfortunate excess of optimism. A century ago our architects of free education assumed that freedom was natural, that God and nature willed it, and that the future was all with freedom. Man had only to be taught to read, and after the books were opened, man would quickly become free. It was further assumed that ignorance, intolerance, and autocracy were on the way out and that each succeeding defeat to these monsters would be easier to administer than the last. Freedom would come easily and naturally if the spectre of tyrannical political power could be kept down. Two world wars, the rejuvenation of totalitarianism by the Nazis and the Communists, and the cynical attitude of too many in the democratic nations have shown us how wrong they were. Now we know that the long struggle is unending and that improvements are of necessity slow and irregular. It takes great faith and consecration to drive on under such circumstances.

All of us are aware of the vast needs of our profession. We are acutely aware of the shortage of materials, space, buildings, and skilled personnel that would assure greater success. Again we must remember we are still building our educational system. It is being fashioned in the terrific heat of an expanding economy and a chaotic world. The American people seem not yet to have made up their minds to give it the means and manpower that will be required to build a program that might prepare a generation really to succeed with democracy. We who are giving our lives to this task have a right and a responsibility to tell the American public openly, fairly, and with brave and unflinching heart what this requires.

The philosophy which we accept can be stated simply. An American has the right to learn. All Americans have the obligation to help a youthful citizen to learn all he needs to know to succeed with his citizenship. Young Americans have this right to freedom's sacred springs, and it must be granted to them freely.

No one has the right to pollute this heritage with cynicism, fascism, or communism. America has a right to expect the schools to promote the democratic faith and certainly to make its young citizens skillful in the functions of democracy. But it is a dangerous practice, and quite an impossible undertaking, to use the methods of the autocrat in order to make progress in this task. The whole American environment must be conditioned in the democratic way if we are to succeed. The schools are helpless if they must try to pursue the way alone.

Whenever statements of educators are taken out of their context and made to appear as if they were un-American, undemocratic, or subversive, the right of freedom to teach or to learn is likely to be the first victim. Whenever oaths are required, the real victim is likely to be something a great deal more precious than a few radically-inclined teachers. The victim is likely to be the freedom to learn itself. When a book or a magazine is excluded from libraries or classrooms, the casualty is much more costly than the loss to the publisher. It too often is an attack on a great and unselfish profession, that of teaching, made in order to drive it into a corner, there to cower and to be afraid.

Our profession has its weaklings, but taken as a whole, it is composed of competent, consecrated, and professionally-minded persons, devoted to the best ideals of a high calling. It needs help in every way; particularly does it need sympathetic understanding based on an appreciation of the grueling task which is ours. If it is to do its best work, it must have the confidence of its democratic patrons and supporters. It must be free!

Americans must understand that their children need all the fine scholarship that we can muster if they are to be fitted for freedom. Their children

need, beyond measure, the best that scholarship in psychology, history, political science, economics, and the other social sciences have to offer. The textbooks we use, the teaching aids we bring to the classroom, the current materials we select, the units we organize not only must be of the maximum use in the learning of the skills and viewpoints that must be mastered; they must also be tailored to the needs of the particular child. This task is the most complicated, the most challenging, the most severe that any professional group ever assumed. It calls for brave hearts, big minds, vigorous personalities, and responsible characters. It demands the selection of a personnel that believes in the American dream. People who choose this task for their life's work must be those who believe that in the hard and long process of education men and women can be led to think critically, to gain understanding and perspective, and to develop skills and powers that will make democracy work even in this age of cynicism, materialism, and totalitarianism. They cannot believe that democracy is a negative thing, a pathological weakling always on the defensive. They must understand also that education has its limits and that it cannot do everything.

The advance of scholarship in the last half century has been phenomenal. Every American realizes this when he views the fields of the physical and biological sciences. But scholarship has also made great strides in all the social sciences, and the world seems to be in greater need of this than of any of the natural sciences. The scientists are the first to point out this truth. The responsible citizen has no right to be ignorant of this advance, and he has the obligation to respect this scholarship. He cannot measure its value with a dollar sign.

The real advance of the social sciences has been in this twentieth century. Their formative years were in the nineteenth century, but their vast growth, their accumulation of researches, the synthesis of them for better understanding, and, more important yet, the adaptation of this scholarship for instruction has just reached the elementary and secondary school. Now the best of elementary and secondary teachers are scholars in their own right, trained to appraise the work that they and their fellow teachers are doing. Their best efforts are directed to bringing the fruits of scholarship to the young free citizens under their control.

When someone objects to the broadening of the study of American history to include all phases of American experience in education, industrial development, intellectual endeavor, and other significant fields, he is pleading for a return to an era when learning was narrow, stilted, and too often inaccurate, pedantic, and uninspiring. There is abundant evidence that American children read more, read better, and have more mature understandings than ever before. We are not satisfied as a profession in

what we have accomplished, but at this late hour, when the ancient prejudices, cruelties, and isms are gathering their horrid forces to threaten us, we dedicate ourselves to the ennobling task of rising up in the name of democracy and asking all men of whatever race, faith, or nationality to strike out with us to help to keep ourselves free. To that member of our profession who does not believe in the fundamentals of democracy we bid adieu and quickly, but to the great mass of American teachers and American pupils and the American public, we speak out, asking them to join us with all their splendid spirit and kindly, unselfish efforts.

As a professional group we are not unappreciative of the fine support we have received from the press, the legislative, executive, and judicial branches of our government, and the hundreds of lay organizations that have shown their devotion to the ideals and programs of education for free men. We realize that we are only one of the great agencies that have been established to preserve and perpetuate our culture. Ours would be useless dreams if we did not have the support of the great power of many citizens' groups and the best efforts of many individuals who stand ever ready to fight for democratic and responsible citizenship. We ask that those with the greatest fears and those of the weakest faith in the future of freedom join us in an inspired attack on its foes. Let us not weaken our way of life by drawing each other's blood and spirit. Let us dedicate our total effort to the loftiest dream that man has had since the day he found the rudiments of his great religions.

1950

HISTORY IN GENERAL EDUCATION

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History in General Education

Erling M. Hunt

Throughout the first half of the twentieth century the purposes and values, the nature and scope, and the very existence of history in the school program have been controversial. Historians, traditionalists, patriotic organizations, and many professional educators have been prominent among its supporters, though these and other groups have not agreed, even among themselves, as to the kind or the aspects of history that should be selected for school purposes. Some historians have been among school history's constructive critics. Some social scientists, many professional educators, including some with allegiances to languages, science, and physical education or other subjects, and, it appears, many thousands of boys and girls, have been among its critics, rivals, and detractors, or outright enemies. History for history's sake, history for patriotism, history for citizenship; history for moral and character building values, history to bolster established institutions, history to advance change and human progress; history for nationalism, history for internationalism; history for personal enjoyment and for its "cultural value," and history for understanding of the world about us—all have had proponents. So have arguments that history should give way to direct study of current conditions and issues, to the problems and felt needs of youth, or to incidental use as present conditions, issues, and problems are studied.

The history that has been studied and taught in schools has changed constantly. So has its relation to other subjects, both within the social studies and outside the social studies, and so have the materials and methods employed in its teaching and learning.

If an effort be made to find some pattern in what seems on the surface to be utter confusion, perhaps help can be found, especially for history and social studies but possibly for other areas as well, in the second paragraph of *A Charter for the Social Sciences in the Schools*, drafted by Charles A. Beard

for the Commission on the Social Studies: "Instruction in social studies in the schools is conditioned by the spirit and letter of scholarship, by the realities and ideas of the society in which it is carried on, and by the nature and limitations of the teaching and learning process at the various grade levels across which it is distributed."¹ The past and present conflicts of views and diversity of practices or of emphasis in school programs have resulted from differences in the weighting of these three factors. Seldom indeed have all three been kept in view by those who had given specialized attention to the philosophy of education, to the curriculum, or aspects of it, and to teaching and learning procedures. In history and social studies teaching we have tended, first, in the early years of this century, to over-weight scholarship; then to over-weight either the requirements of the teaching and learning process or the needs of society, sometimes concentrating on adult society, sometimes on the immediate needs of children and youth, who constitute part of that society. In none of these successive phases has any of the three factors been entirely ignored. In all of the phases, moreover, unceasing changes in scholarship, in society and the status of the youth whom we have taught, and in professional developments in the teaching and learning process have required increasing program modifications.

Dominance of History

The opening of the twentieth century found the star of history in schools and colleges in the ascendant. The Committee of Seven of the young American Historical Association had recommended, in its report published in 1899, four years of history for high schools, with some attention to civil government in the fourth year.² The College Entrance Examination Board, organized in 1900 and long powerful in its influence, especially on Eastern high school offerings, promptly adopted the Committee of Seven's pattern and for nearly a third of a century set no examinations in social studies areas other than history and civil government.³ The Madison Conference, held in 1892, which had strongly urged the teaching of history in elementary and secondary schools, had recommended that economics not be taught in high schools. The American Political Science Association, the American Sociological Association, and the anthropologists had not begun to urge the merits of their subjects in the high school program. Current-events teaching had not acquired status. Geography was established as an independent parallel subject in the intermediate and grammar grades, but little considered in the high school offering. The expression "social studies" had not come into use. Colleges and universities had either recently established or were about to establish departments of history in which a generation of high school teachers could

be prepared, usually without benefit of work in the social sciences or in education, for high school teachings. College and university professors of history were able, if only briefly, to take leadership in building a program for elementary and secondary schools.

The report of the Committee of Seven was, in the educational parlance of later decades, subject-centered; its recommendations stressed history as history, and over-weighted scholarship, though they did not entirely ignore the needs of society or of the teaching and learning process. Certainly the statement of aims and values was not unenlightened. The Committee maintained that the study of history should enable pupils to know their surroundings, have a sympathetic knowledge of their political and social environment, some appreciation of the nature of the state and society, and some sense of the duties and responsibilities of citizenship. The aim should be not information but correct thinking. Merely knowing facts about civil government was not enough; broader knowledge or understanding and a more intelligent spirit were needed. It should be understood that society has always been in movement. History as a guide might be overvalued, but history was needed as a background in discussing what should be. Not only should it train directly for citizenship by aiding youth to think correctly and to be accurate and painstaking, but, by arousing interest in books, it should give inner resources. Not only should history cultivate the judgment, train young people in organizing and using information, and develop the scientific attitude, but stimulate imagination and provide opportunity for oral expression.

Correlation of languages, literature, science, geography, and history was recommended for the life and reality that correlation could add. Attention to life, thought, and the story of human achievement, to changes in habits of living and in industry, to the need for knowledge of the fundamentals of the society of which pupils are a part, and for an appreciation of the duties of a citizen, to the desirability of including social and economic history, and to the need for intelligent, tolerant patriotism was explicitly recommended. The ultimate aim of history was held to be disclosure not of what *was* but what *became*. The Committee observed that though we can fully understand the present only by a study of the past, yet the past is appreciated only by those who know the present.

The Committee noted that the rote system of teaching was going by the board, that books other than texts were coming into use, and that power as well as, or rather than, information was gaining emphasis. It was critical of "slavish use" of the textbook.

The Committee of Eight, also appointed by the American Historical Association, in 1909 published its influential recommendations for the pri-

mary, intermediate, and grammar grades.⁴ It outlined a program in heroes, holidays, biography, and historical episodes for the primary and intermediate grades, but called also for attention to contemporary problems, to political, industrial, social, educational, and religious aspects of human activity, and stated its aim to be "to explain America of today, its civilizations, its institutions, and its traditions." It emphasized the need for constant correlation with geography in at least two grades and, in at least one for correlation with literature and picture study.

The Committee of Eight condemned "a mere memorizer process of learning a dry outline of events found in some textbook." Demanding of teachers something more than scholarship and power of interpretation, it insisted that "successful teaching calls for sympathetic insight into the needs, interests, capacities, and knowledge of the learner." Explicitly and repeatedly the report barred systematic, formal history and gave precedence to the interests and stage of development of children. Stories, incidents, episodes, pictures, photographs, scrapbooks, and blackboard illustrations were strongly recommended, as were games, dramatizations, and constructive activities. The value of poetry, songs, and art was urged.

If, on the one hand, we would be absurd in arguing that the recommendations were "child-centered," we would be equally absurd in sneering that the report of the Committee of Eight proposed merely to "teach subjects, not children." The committees that established the pattern of history offerings—not, unfortunately of general teaching practices—for the early years of this century had clear and intelligent views of the aims and potential values of history teaching in American society, and were not unmindful of the young people to be taught or of the needs of democratic citizenship. Much of the solid accomplishment of later decades has been in accord with the thinking of the committees of historians.

Dominance of Social Needs

But, as the Committee of Seven had observed, society was changing. More and more children were remaining in school through the elementary grades, and more and more were going on to high school. The spread in background, needs, and skills of children and youth widened as we moved nearer the day of "education for *all* American children" and "education for *all* American youth."

There is no need to spell out here the implications for society, and for children and youth, of industrialization, a rising standard of living, urbanization, changing rural life, and the changing role of the United States in world affairs. These and other developments multiplied political, economic, and social problems, and with them the difficulties of educating young

Americans for competent citizenship. The home and early vocational responsibilities of many children and youth declined as their freedom of movement, and freedom from many parental and social restrictions, increased. The schools, constantly absorbing not only more individuals, but individuals presenting increasingly varied backgrounds, needs, and abilities, also constantly accepted responsibilities for more and more aspects of the lives of young citizens. Education, young as a profession, developed new psychologies, new philosophies, and new specializations in classroom techniques, in administration, in guidance, in evaluation, and in curriculum development. Small wonder, in the face of accelerating social change in the nation and in the world, of an ever-more-complex school population, of added responsibilities, and of new professional techniques and standards, that confusion of counsel was heard and leaders moved in a variety of directions.

Throughout the criticisms of school programs and practices ran the demands for a practical, functional curriculum, and for subject matter, learning materials, and learning procedures suited to the maturity, interests, needs, and abilities of children and youth.

Even before the Committee of Seven developed its recommendations, James Harvey Robinson was calling for a "new history" that would "help us to understand ourselves," that would "come in time consciously to meet our daily needs."⁵ He urged attention to the "new allies of history"—anthropology, economics, psychology and social psychology, and sociology. He wished "to bring education into relation with life," wrote and spoke of "history for the common man," and wished history to function in social policy-making. "The present," he asserted, "has hitherto been the willing victim of the past; the time has now come when it should turn on the past and exploit it in the interests of advance."

Others outside the guild of historians were also critical. Some classroom teachers and other educators complained that the history taught was too academic and difficult, or, as David Snedden insisted, largely futile. Political scientists and the American Bar Association were urging more attention to civics;⁶ economists to economics; some schoolmen, as Superintendent W. A. Wheatley of Middletown, Connecticut, to vocational guidance; and others to current events.

Many of the demands for a broader and more functional program, centered in contemporary society, were reflected in the two reports, issued in 1913 and 1916, of the Committee on Social Studies of the National Education Association Commission on the Reorganization of Secondary Education.⁷ Of the twenty-two men and women who were appointed to this Committee, only two were college professors of history, and one of

these was James Harvey Robinson; eight were high school teachers; the rest were superintendents, principals, and professors in normal schools or of social sciences other than history. The Committee included no geographer, though geography was mentioned, rather vaguely, in its recommendations for junior high school years.

The report was definitely society-centered, though the social studies were defined, in the 1916 final report, in terms of subject matter: "The social studies are understood to be those whose subject matter relates directly to the organization and development of human society, and to man as a member of social groups." Its approach was thoroughly practical: "...the social studies should have for their conscious and constant purpose the cultivation of good citizenship." They should afford an understanding of social life, develop responsibility, intelligence, and will to participate effectively in promoting social well-being.

The Committee was very conscious of social problems. Its preliminary report, issued in 1913, recommended a program in community civics, including "all the possible activities of the good citizen," for grades 5 to 8, with a survey of community civics and of vocations as an introduction, in grade 9, to the high school program. Community civics, involving first-hand study of the immediate environment, should include such topics as "community health, housing and homes, recreation, good roads, community education, poverty and the care of the poor, crime and reform, family income, savings banks and life insurance, human rights versus property rights, impulsive action of mobs, the selfish conservatism of tradition, and public utilities." For the senior high school the Committee recommended, in 1913, three courses in history: (a) European history to 1600 or 1700, including English and colonial American; (b) European history since 1600 or 1700, including contemporary civilizations, and (c) United States history since 1760, including current events. But history, insisted the preliminary report, "must answer the test of good citizenship." The Committee also outlined high school courses in economic life and problems and in civic theory and practice, so broadly conceived as to include study of health, education, recreation, charities, delinquency, public utilities, city planning, social psychology, democracy, the family, "and other social organizations." In the 1916 report the recommendation for grade 12 was changed to "Problems of Democracy—social, economic, and political.⁸ The final report also proposed a one-year course in European history for grade 10, thus further condensing the three-year program of ancient, medieval and modern, and English history sponsored by the Committee of Seven. Both changes were consistent with the assertion in the 1913 report that "Recent history is more important than that of modern times; the history

of our own country than that of foreign lands; the record of our own institutions than that of strangers; the labors and plans of the multitudes than the pleasures and dreams of the few."

The reports of the Committee on the Social Studies, which have been enormously influential for more than a third of a century, marked the end of domination of the high school program by college and university professors of history, the recognition of social studies courses that cut across subject lines, and the triumph of the philosophy of functional subject matter, oriented to practical and practicing citizenship, to recent and contemporary life, and to immediate social problems. The two reports represent the high-water mark of a society-centered curriculum in social studies. They subordinated scholarship—history as history, government as government—to subject matter for the sake of immediate requirements of citizenship and social progress.⁹ In their stress on citizenship and on subject matter needed by all citizens, they moved in the direction of what we now call general education. Except, however, in their attention to vocations, they ignored the interests and the immediate needs of the adolescents for whom the program was recommended. Broad in their view of social studies, they ignored relationships to other fields. Except in urging direct and firsthand study of the community, they neglected the requirements of the teaching and learning process. In reacting against the "academic" program of historians, the Committee on Social Studies failed to keep in balance the requirements of scholarship, of society, and of the teaching and learning process.

The Vogue of Methods

Teaching methods, by no means a new field,¹⁰ were not to be neglected long. Concern for them is reflected in R. M. Tryon's *The Teaching of History in Junior and Senior High Schools*, published in 1921; that book analyzed the history recitation, and considered the lecture, the textbook, topical, source, and problem methods, written work, the term paper, notebooks, library and collateral reading problems, and the teaching of current events.¹¹ From 1916 to 1930, the socialized recitation, the project method, supervised study, the laboratory and laboratory method, unit method, audio-visual techniques, and activity programs all had their proponents among educators variously concerned with either the improvement of learning efficiency, the increase of pupil participation in the learning process, or both. Some of the procedures represented efforts systematically to apply the psychology of learning; others, often called methods when they could more appropriately have been termed devices, were directed at some specific weakness or concerned with a limited aspect of teaching.

So marked during the 1920's was attention to procedures that the Commission on the Social Studies, in its *Conclusions and Recommendations*, published in 1934, culminated that "faith in method, divorced from knowledge, thought, and purpose has long been the besetting sin of pedagogy in the United States." The Commission maintained that "method of teaching is a rational ordering and balancing, in the light of knowledge and purpose, of the several elements that enter into the educative process—the nature of the pupil, the materials of instruction, and the total learning situation."¹² Obviously, the Commission found its three factors—the requirements of scholarship, of society, and of the teaching and learning process—still out of balance.

The Needs of Youth

Efforts to discover methods and materials suited to the wide range of backgrounds, interests, needs, and abilities of the expanded school population, were accompanied, naturally enough, by growing awareness that these backgrounds, interests, needs, and abilities had implications for the curriculum as well as for methods. Or from the angle of another of the three factors to be held in balance in curriculum building, the problems of youth came to be recognized as significant in society and in the curriculum.

The Progressive Education Association was neither first nor alone in its concern for this area, but the planks in its 1919 platform indicate important lines of educational development during the 1920's and 1930's. It stressed: (a) freedom to develop naturally; (b) interest as the motive for all work; (c) the teacher as a guide, not a taskmaster; (d) scientific study of child development; (e) greater attention to all that affects the child's development; and (f) cooperation between school and home to meet the needs of child life. The association takes credit for stimulating provisions for individuals to follow special interests; greater use of the community; greater emphasis upon contemporary civilization, especially our own; integration of subjects, and establishment of core courses; creative activities and expression; pupil participation in planning school experiences; more teacher cooperation; and better techniques of evaluation together with better records.¹³ Parallel developments, stimulated in part by study of youth problems accentuated by the great depression, have included the guidance movement, involving many teachers and many new specialists, and, within the social studies program, attention in grades 9 and 12 especially to personality and to individual and group problems, and attention in social studies and elsewhere to human and intergroup relations. These additions round out, indispensably, a program for achieving what, in the *Charter for the Social Sciences in the Schools*, was called "the supreme purpose in civic

instruction—the creation of rich and many-sided personalities," equipped with information, skills, habits, attitudes, will power, courage, and imagination. And this for all American children and youth!

General Education

The concept of general education has emerged from much thinking in recent decades about the needs of all American children and youth and the requirements of a democratic society. "General education," in one characteristic definition, "refers to those phases of non-specialized and non-vocational education that should be the common possession, the common denominator... of educated persons as individuals and as citizens in a free society."¹⁴ This and other definitions stress two aspects of general education: the fullest possible personal development, or the "rich and many-sided personalities" which the Commission on the Social Studies envisaged, and competent citizenship in a democratic society. Both aspects have received attention in twentieth-century discussion of curriculum aims and content, of teaching and learning procedures, and of the role and organizations of the humanities, the natural sciences, the arts, and the general activities of schools as well as of social studies.

Just as the three factors identified by the *Charter for the Social Sciences* provide useful criteria for evaluating any curriculum, so the two aspects of general education are helpful in indicating the directions in which the school program has been moving and in which it is likely to continue to move. We are committed, in a democracy, to providing for the fullest possible growth of all individuals, and to providing the best education in and for competent citizenship.

The Role of History

What is the relation of history to general education? It has no prescriptive right to a place in the school program; its status cannot be determined by starting with history. We must start, so long as we are concerned with general education, with the needs of youth and the requirements of democratic citizenship.

The schools are concerned with expanding and guiding the experience of children and youth. That experience is of two kinds, direct and vicarious. No small part of the experiences of children and youth are direct and firsthand. Many such experiences are gained outside school and, whether good or bad in terms of personal growth and competent citizenship, cannot be controlled by the school. Many experiences in school—in home rooms, classrooms, school, and community—can be guided. In all cases, direct and firsthand experience is powerful education, sometimes for

good, sometimes for ill. But its sum total is never enough to enable young citizens to understand the complicated modern world to which they must adjust and in which they must function as citizens. Perhaps on the isolated medieval manors, or such isolated communities as existed in our earlier American history, individuals could learn from direct experience all that they needed to know and understand. Clearly in our complicated and interdependent modern world they cannot. They must gain much vicarious experience, much secondhand knowledge of people and cultures that few will ever know through direct contact. That vicarious or secondhand experience is found in history, geography, literature, art, music, the natural sciences, and the social sciences; all of these record the experiences of individuals and groups removed from us in time or space.

The sum total of what is known of human experience is too vast for study and grasp by anybody, child or adult. Obviously, we must select and, if we are to teach effectively, we must select arbitrarily, and we must simplify. What we select will depend, in large part and as has always been true, on changing individual and changing social needs. How much we simplify will depend, in large part and as has also always been true, on the backgrounds, maturity, and interests of learners. We have to make choices and, as the *Charter for the Social Sciences* points out, the choices should take account of the requirements of scholarship—what we teach, that is, should be as true as the status of scholarship permits; of the needs of changing society; and of the requirements of the teaching and learning process, which involves the backgrounds, interests, needs, and abilities of those who are learning. What we select, as James Harvey Robinson, Henry Johnson,¹⁵ the Commission on the Social Studies, and others have told us, should be those aspects of experience that contribute to understanding the world in which we live. What we select should help young citizens to understand their role as individuals and citizens.

What we select is also related to the background and maturity, the interests and the needs, of learners. Henry Johnson has told us that elementary history is narrative and descriptive, concerned with people, what people do, and what happens to people; that advanced history is generalized, abstract, concerned with ideas rather than concrete realities. The same is true of all social studies and, it appears, of the social sciences, of literature, and of natural sciences. Much of history and geography is elementary, concerned with people and concrete realities. Such history and such geography readily lend themselves to general education. Here can be found vicarious experience that can be grasped by young as well as more mature learners, if it can be related to what the learners already know. The same is true of some literature, art, music, and science. Much history and

geography, however, is advanced, concerned with generalizations and abstractions; the same is true of some literature, art, and music, and in even greater degree, of the social sciences and natural sciences. Laws, generalizations, and relationships are important, but they can be effectively grasped by any learner only when they can be developed out of the experience, direct or vicarious, of that learner. If an effort is made to teach generalizations when such experience is lacking, the result is likely to take the form of "boners." If they are imposed, on the authority of teachers or textbook authors, or built on less than full and rounded information and experience, not only are they likely to be imperfectly grasped and sometimes untrue or propagandist in nature, but the process itself is undemocratic.

Some understandings, and highly important ones, of society and human relationships can be developed from firsthand experience. Others, involving the backgrounds of modern society, institutions, and human relationships, or contemporary cultures other than that of the learners, require use of carefully selected and adapted vicarious experience found in such subjects as history, geography, literature, or art. Understandings developed from such material may be as interesting and as important for personal adjustment and effective citizenship as those developed from direct experience. Both types of understanding are essential.

We need, now and always, attention to the strains and stresses to which young people are subject, to groups and relations within groups, and to relations among many groups. We need, now and always, attention to our own institutions, traditions, and community, state, and national problems, and to their backgrounds in American history and world civilization. We need, now and for long to come, attention to international relations. We need now, and for the immediate future, at least, attention to the U.S.S.R., its institutions, traditions, and problems. And, to pick obvious examples from our current situation, we need to study and to try to understand India and China.

Toward a Balanced Curriculum

What should be the pattern of organization of the experience, both direct and vicarious, that the schools provide? How should the curriculum be organized?

Clear and logical lines have been worked out for the direct-experience aspect of the curriculum.¹⁶ Classroom organization, student participation in the planning and conduct of classroom work, group activities, student participation in all-school activities, and a rich and varied program of school activities; fullest possible use of and participation in the immediate community; close cooperation with parents, homes, and community agen-

cies; explicit attention in the curriculum to problems of youth and to human relations; and use of guidance and other specialists—these point the direction of efforts to provide effective firsthand experiences.

There have been some educators who have maintained that direct experience can and should constitute the total curriculum. The "child-centered school" suggests a desirable corrective to a subject-centered or an adult-society-centered school, but as a total program it suggests an undesirably and even dangerously narrow experience. Neither children themselves nor society can afford such a limited and ingrowing program. An "experience-centered" or "community-centered" school suggests a desirable corrective to a program limited to book knowledge, but again is an undesirably and dangerously narrow total curriculum. Modern living and modern citizenship require broader outlook than can be achieved within the limits of personal and local experience, essential as that is to one of the two major aspects of general education.

There is, however, less agreement and clarity about the school program in vicarious experience. Many programs have been advanced and attacked. Few historians, even would now argue, or ever have argued, that study of history is enough, though school history has broadened to take account of all aspects of human development, including expression through literature and the arts, and the history of science. Other so-called subjects must be drawn upon. But how?

A separate-subjects organization has been tried and is still dominant, though it has been, and is now, under attack. Some of the attacks have been, and are still, loaded. The sneer that "I teach children, not subjects" ignored the fact that many teachers of subjects have also been superb teachers of children and youth, by no means blind to the needs of youth or the requirements of the teaching and learning process. The charge that subjects are full of dead content—that school history, for example, is full of useless dates, names, and episodes—ignores the fact that subjects have been made over in the twentieth century, that the content and organization of school history have been modified to make it an intelligently selective, and an increasingly intelligible, account of human development and experience, concerned with areas of human living and with life processes and adjustment through past ages and into our own day. Other social studies, such as ninth-grade citizenship and twelfth-grade modern problems, have changed similarly, becoming more practical and functional. Other subjects have become social-minded; the point, often made, that English, science, the arts, and other subjects are all now teaching social studies is one way of saying that they have become concerned with implications for individuals and for society. The assertion that subjects have sharp limits and

ignore other subjects is, and has long been, flatly untrue; history and social studies, English, science, and other subjects have no sharp boundaries, no artificial barriers, and they have become increasingly concerned with interrelationships as well as implications for modern living. The assertion further ignores the establishment of general courses in social studies—in grades 9 and 12—and of general courses in junior colleges and liberal arts colleges in social science, humanities, and science that not only cut across subjects within these areas but often bring in other broad fields.

Some subject teaching is bad—narrow, remote from realities, superficial, arid, valueless. So is some teaching under any pattern. There is nothing in any pattern than can guarantee good results if the quality of teaching is poor. Nothing is gained by comparing the worst teaching under one pattern with the best under another.

The separate-subjects organization clearly implies the need for careful planning and articulation, both vertically from pre-school years through at least junior-college years, and horizontally among all subjects. Such planning is needed under any pattern that may be adopted.

Other patterns that have been tried include correlation, fusion, and integration. Some of these, including some current core programs,¹⁷ have started with subjects and remained too much subject-centered. Some have started and continued within the range of immediate interests and needs of youth, and have been too narrow to meet the needs of democratic citizenship and perhaps of the young people.

Some integrations have been based on major themes of human development—major themes very carelessly selected, it might be added; and on areas of human living—a far better set of interpretations of human experience either in the past or at present. These relate closely to the social processes proposed by Leon C. Marshall as a pattern for social studies instruction.¹⁸ Another proposal, from anthropologists and yet untried, suggests intensive study of a few type cultures.¹⁹

All these patterns have varied in their effectiveness, due largely to factors unrelated to the pattern, such as the organization of the total school program, the availability of suitable materials and experiences, and the resources and leadership qualities of teachers.

Currently there is strong backing for a core program, in the best of which direct experiences and vicarious experiences with materials drawn from all the areas represented by subjects are integrated as completely as possible. The idea is attractive and, like all intelligent efforts to improve school experience, or the curriculum, merits full trial and careful evaluation. No one can quarrel with the objective of making the program vital. One may question whether core programs conducted by a single teacher

are not likely to break down because of the limited resources at the command of any single individual responsible for guiding the learning activities of boys and girls with a wide range of backgrounds, interests, needs, and abilities. Pending much experimentation and careful evaluation, final judgment should be withheld. And we need to apply systematic evaluation procedures as we experiment.

Meanwhile, we still have many curriculum patterns. Any of them that hold promise for substantial achievement of the goals of general education—fullest possible development of all individuals, and the fullest development of the qualities of good citizenship—need not be discarded. All must be evaluated against the criteria of the *Charter for the Social Sciences*—the requirements of scholarship, the needs of changing society, and the requirements of the teaching and learning process. And any pattern that meets the needs of children and youth and of democratic citizenship, must draw on both direct and vicarious experience. That means that it will draw on history, the record of all human experience, but not on history alone. In any and all programs that may be tried, close educational planning and the cooperation of many specialists is essential. We need organizations and meetings in which professional workers focus on their own specialization. We also need meetings where specialists in different areas meet and work on the total educational program. Those specialists should include authorities in history, the social sciences, in the humanities, in science, students of contemporary affairs in the United States and in other lands; authorities on human development and human relations, including the development and the problems of the children and youth whom we teach, and specialists in the teaching and learning process and in curriculum articulation. The omission of any of these groups implies an unbalanced program.

We can look back to a half century during which striking professional advance has been achieved. We have not altogether attained our goals, which have changed substantially, but our goals, for the moment at least, seem clearer. We have acquired a wealth of experience and gained many professional skills. Both will have to be further adapted to changing conditions in society, changing scholarship, a changing school population, and changing teaching materials and available learning experiences. The effective use of our experience and skills, and the success of the adaptations that we shall have to make, constitute our agenda as we start the half century ahead.

Notes

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4. Committee of Eight, *The Study of History in the Elementary Schools* (New York: Scribner's, 1909).
5. James Harvey Robinson, *The New History* (New York: Macmillan, 1912; Luther V. Hendricks, *James Harvey Robinson: Teacher of History* (New York: Crown Press, 1946).
6. The American Political Science Association issued reports in 1905 and 1916; the Bar Association in 1921.
7. *Preliminary Statements* by Chairmen of Committees of the Commission of the National Education Association on the Reorganization of Secondary Education, United States Bureau of Education Bulletin No. 41 (Washington: Government Printing Office, 1913); *The Social Studies in Secondary Education*, Report of the Committee on Social Studies of the Commission on the Reorganization of Secondary Education of the National Education Association, compiled by Arthur William Dunn, Secretary, Bureau of Education Bulletin No. 28 (Washington: Government Printing Office, 1916).
8. For the evolution of the problems course, see V. B. Manson Jennings, *The Development of the Modern Problems Course in the Senior High School* (New York: Teachers College, Columbia University, 1950).
9. The social studies program in junior high schools developed by Harold Rugg, "fusing" history, geography, and civics, was similarly oriented, though also stressing applications of principles of learning. So, to varying degrees, were early efforts to integrate subject matter around major social problems, major themes in human development, and areas of human living, as applied both in elementary and secondary schools.
10. See Arthur C. Bining and David H. Bining, *Teaching the Social Studies in Secondary Schools* (New York: McGraw-Hill, 1951), Chapter III.
11. Rolla M. Tryon, *The Teaching of History in Junior and Senior High Schools* (Boston: Ginn and Company, 1921); see also Bining, *op. cit.* and Edgar G. Wesley, *Teaching Social Studies in High Schools* (Boston: D. C. Heath, 1950).
12. *Conclusions and Recommendations of the Commission*. Report of the Commission on the Social Studies (New York: Scribner's, 1934), 68-69; see also Edgar G. Wesley, "The Besetting Sin of Pedagogy." *Social Studies* 27 (March 1936): 164-168.
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15. Henry Johnson, *Teaching History in Elementary Schools* (New York: Macmillan, 1915).
16. See, as one example, Florence B. Stratemeyer and others, *Developing a Curriculum for Modern Living* (New York: Teacher's College, Columbia University, 1947).
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18. Leon C. Marshall and Rachel Marshall Goetz, *Curriculum Making in the Social Studies: A Social Process Approach*, Part XIII, Report of the Commission on the Social Studies (New York: Scribner's, 1936).

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1951

LEADERSHIP THROUGH COOPERATION

Myrtle Roberts

Myrtle Roberts was a teacher of social studies in the Woodrow Wilson High School at Dallas, Texas.

This presidential address was presented on November 23, 1951 to the 31st Annual Conference of the National Council for the Social Studies at Detroit, Michigan. It was published initially in *Social Education*, Volume 16 (May 1952): 213-214.

1951

Leadership Through Cooperation

Myrtle Roberts

The greatest responsibility in the teaching profession is in the hands of the social studies teachers, and we are meeting that responsibility courageously. We are trying to develop each student to the best of his ability in order that he may be an active citizen.

Local Organizations

In order that we may exchange ideas, gather new materials, learn new techniques, and become better acquainted with each other, we form organizations commonly called councils. Cooperation with our fellow-workers is the basis for these organizations. This is illustrated by the Dallas District Council for the Social Studies, which has become increasingly effective as a result of its active cooperation with many groups, among them the Texas State Teachers Association in state and district meetings, the Dallas Civic Federation (now known as the Dallas Council on World Affairs), and the National Conference of Christians and Jews.

A brief summary of how we in Dallas organized an effective local organization which, in the course of time, affiliated with the National Council, may be of some help to other groups now in this stage of development. From the very beginning we used every opportunity to bring social studies leaders to Dallas. With only limited funds available (our dues were at first fifty cents a year), we kept our eyes and ears open, and when we discovered that one of the national leaders was to be in the Southwestern area, we began immediately to take steps to secure him as a speaker.

Another effective means of strengthening our local council has been the publication of *The Social Studies Bulletin*. This has passed through various stages—mimeographed copies; a commercially printed bulletin; and the present issue, which is the social studies number of *Schools in Action*, a publication by the Dallas Independent School District.

The organization has also been strengthened by the participation of members in workshops on human relations, citizenship education, and economic education, and by attendance at and participation in the annual meetings of The National Council. By pooling our experiences, we have helped each other, our students, and the community in which we live.

How have we financed our program? By dues, of course, which are now \$1.00 per year. Also by paper drives, musical programs, and book reviews. But most gratifying of all has been the support of the superintendent of schools who has paid the travel expenses of speakers out of the In-Service Training Program.

The National Council

A strong local organization has enabled us to function actively as a part of the national organization, to the benefit of both groups. It is from local organizations that The National Council draws its strength.

The National Council for the Social Studies is one of the greatest professional service groups in America. From the first convention that I attended, here in Detroit in 1936, the contributions of the officers and active members has been a source of real inspiration.

Consider, for a moment, the responsibility of the First Vice-President. His is the job of organizing the entire convention program. Part of this job involves cooperation with other professional groups, including, on the present program, The American Historical Association, The Mississippi Valley Historical Association, the National Education Association, the American Association of School Administrators, and the American Political Science Association.

Consider, too, the responsibilities of the Board of Directors. Each year they convene for their annual meeting a day in advance of the convention, and for three long days and nights, often adjourning well after midnight, deal with problems of budget, publications, and over-all policy. The professional spirit is high among the members of the Board. They serve that we may all benefit.

(At this point, Miss Roberts went on to describe the publications program, the work of the editors of yearbooks, and the activities of the committees. Because these activities, including the reports of all of the committees, have been described at length in recent issues of *Social Education* [See the Editor's Page for March and April, and Notes and News for March, April, and May], we have omitted this portion of the author's address.—The Editors)

As we look at the many services of the National Council, we should not ignore the contribution it is making on the international level.

Members of the Council have attended many international conferences, including the UNESCO Seminars held in Paris and Brussels in recent years. A Council committee is also working with German educators on the study of German textbooks. Recently, to take but one example this committee received galley proofs of a book on the Weimar Republic. The book was written for teachers. The German author was eager to secure the reactions of American, French, and British scholars before publication.

All of these activities are unified and publicized through the office of the Executive Secretary. This office, in addition to serving the members of our own organization, cooperates with many public and private agencies, among which are the National Education Association, the Thomas Alva Edison Foundation, the U.S. Office of Education, the Office of Price Stabilization, and the Department of State.

Benefits from Service

One of the benefits of Council membership is the personal satisfaction that grows out of rendering a service to one's profession. Another benefit is the personal and professional growth that comes as a result of participation that carries with it a satisfaction that cannot be measured in monetary terms alone.

Through our local, state, regional, and national councils, individual teachers have an opportunity to participate in shaping and directing the growth of their profession and the contribution that their profession makes in the education of children. Every social studies teacher has a personal responsibility to do his very best to improve the program for education for democratic citizenship. The best way for individual teachers to discharge this responsibility is through active participation in their professional organizations. Their professional organizations, through publications and meetings, serve as a clearinghouse for the development of new ideas, for inspiration, for stimulation, for the development of teaching materials, and thus for the advancement of the profession. In these complex times, an individual social studies teacher working alone would find it very difficult, if not impossible, to meet the ever increasing burden and the challenge of the time.

Our Challenge

Never before in the history of mankind has the domestic and world situation been so complex, perplexing, and difficult as it is today. It is for these difficult times that we must prepare the youth in our schools.

We must prepare our youth to meet these problems and to preserve our democratic heritage. They must be educated and trained in the demo-

cratic processes in order to preserve our freedoms and to be able to resist all ideologies that would destroy the democratic way of life.

This is the challenge that we face. To accomplish this, teachers need the wholehearted support and cooperation of all individuals and groups who wish to preserve the democratic principles. Leaders in all community groups need to understand the function of the school in building tomorrow's citizens.

The first thing that I must do is to try to teach the students how to think and not what to think. This means a greater use of books, magazines, newspapers, community resources, and audiovisual aids. If the students are equipped to analyze each of the problems presented to them, they can help to solve them through the democratic process. This is the surest way to preserve our heritage.

The second thing that I must do is to strengthen my personal commitment to the principles and practices of democracy. This can be done in the classroom, in community activities, and in professional organizations.

The basic principle of this action is a simple principle—that of treating others as I would want to be treated. And as we make these principles a part of our daily living, our councils, local and national, and our young people will have the strength to solve the problems that may confront them.

The old adage, "In Unity There Is Strength," was never more applicable to any group at any time than to our own group today. As we return to our communities our efforts should be renewed for a better local organization, which will help us to live a fuller life.

1952

OUR PROFESSIONAL ACHIEVEMENTS AND RESPONSIBILITIES: PRESIDENTIAL REPORT AND STEWARDSHIP ACCOUNT

Julian C. Aldrich

Julian C. Aldrich was a professor of education at New York University.

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1952

Our Professional Achievements and Responsibilities: Presidential Report and Stewardship Account

Julian C. Aldrich

A year ago, your President and First Vice-President agreed to try out a new type of presidential address adapted to the assumed needs of the membership of the National Council for the Social Studies. This, then, marks the first presentation of a *Presidential Report and Stewardship Account*.

The responsibility of the President for the "general charge of the affairs of the National Council" is shared, now, with the Executive Secretary. To an extent, the Secretary has become an Assistant President, and has assumed a large part of this responsibility. The President may assume as many powers as he cares to, and your President has chosen certain ones which he believed consistent with the duty "to promote in all suitable ways the best interests of the National Council."

Membership Promotion and Stimulation

Membership promotion is one of the major responsibilities of the Executive Secretary of the National Council. The lists are in his hands, he determines the manner in which members are billed and solicited, he prepares and distributes brochures which aim to inform prospective members of our organization, and the response to letters of members determines, to a great extent, the good will which they have for our Council. This work he has done well over the years, with annual review and suggestions from the Board of Directors.

For many years, the Officers and the Board have not been satisfied with the numbers of our members. Annual discussions have proposed new procedures to deal with this problem. In 1945, a Membership Committee was established under the chairmanship of Stanley E. Dimond. The com-

mittee met, and prepared a series of specific recommendations, many of which were carried out by the Executive Secretary.

In 1949, your President proposed a Membership Committee as a standing committee and a Membership Planning Committee to coordinate the activities of this committee, and the Committee on State and Local Councils.

This Membership Committee met under the chairmanship of Robert Reid, and proposed a number of activities. In addition, the Committee recommended that a budget be allowed, and that the Committee become a Committee on Professional Relations. These were approved by the 1951 Board.

For a number of years, the Board has heard a proposal that the Second Vice-President be given the responsibility of sharing in membership promotion. One of the first acts of your President was to appoint the Second Vice-President to the chairmanship of the Membership Planning Committee and to the vice-chairmanship of the Committees on Professional Relations and the Committee on State and Local Councils.

The way was open for a strong membership drive in 1952. Since Mr. Reid found it necessary to resign, Dorothy McClure Fraser, our Second-Vice President and Vice-Chairman of the Committee on Professional Relations, consented to take over full responsibility for the Committee the last part of February.

The work on membership this year is not the achievement of any one person, though Dorothy Fraser and her Committee deserve the greatest credit. The members of previous committees; National Council members in state and local councils and, sometimes, alone in a community or state; your officers, including your Executive Secretary; all these have worked on membership this year. The results will not be seen in the activities between March 1 and November 1 of this year; they will be seen as the work so well begun continues with the help of all of us. It is not even likely that the membership gain since our last annual meeting is even largely due to the activity of these persons. Let us only say that a significant factor in our membership growth is the work which these persons and this committee have done.

Between 1946 and 1951, our membership ranged from 4,200 to a bit less than five thousand. The 1952 report of our Executive Secretary tells us, "There were 5,549 paid memberships received during this fiscal year, an increase of 1,094 over last year. This is the largest number of paid memberships received in any one year and is 570 more than in 1949-50, the previous high.... The increase in membership comes from two sources—new members and a decrease in the number of drop-outs. The drop-out figure for this year probably is not far from the minimum figure that we can hope to obtain."

It is the recommendation of your President that the Membership Planning Committee and the Committee on Professional Relations be continued with an adequate budget, and that the Second Vice-President be charged with the responsibility of working on membership and relations with local, state, and regional councils, and associations.

Committee Activity

The strength of the National Council lies, not only in the work of its officers and Board, but in the vigorous work of its committees. Here is the workroom of the Council, where major activities are studied, planned, and carried out. When our committees are strong, our Council is strong; when our committees are weak, teachers over the country ask, "What does the National Council do besides publish a magazine and a Year-book?"

Committee chairmen were appointed January 1, and were asked to approve nominations made by the President for their committees. On February 3, appointments were confirmed; and a description of the work of each committee was sent to each chairman for approval and amendment. These descriptions of the committee work were then gathered into a running account which was published in the April number of *Social Education*, in order that the membership would know not only who committee members were, but what responsibilities had been assigned to them.

(At this point the President summarized the work of the Standing Committees. Since many committees have already reported through *Social Education*, this portion of his report has been omitted.—Editors.)

It is the recommendation of your President that these Standing Committees continue these activities, that an adequate budget for their work to be continued, and that efforts be made to bring in new members to these committees. It should be clear to Chairmen and members that the National Council should have only active committees. Members should not accept appointment unless they are willing to spend at least one full day each month on committee work, preferably more. Chairmen of all Standing and *Ad Hoc* committees should spend at least double that amount of time on this work. It is clear that our most active committees have been made up of devoted persons who have generously given time to their profession through their national organization.

Relations Between the National Council and Local, State and Regional Association

The strength of social studies organization is based on strong local, state, and regional social studies groups. The National Council is strongest where local and state councils are strong. For many years, there have been

sound efforts to promote such groups, and to ally them with the National Council.

Your President feels that much more can be done by all of us. One of these first acts was to write to the presidents and secretaries of all social studies organizations included in the 1951 *Who's Who in the Social Studies*, expressing interest in developing a program of common activities, and asking for suggestions. From the more than eighty replies, he made a selection of comments and suggestions and distributed them to the officers of the Council. In the main, the suggestions might be grouped under three headings: (1) help by NCSS to the local and state councils, (2) additional services of NCSS, and (3) suggestions of joint projects of national, state, and local councils. One suggestion resulted in the inauguration of optional publications for regular members, some resulted in activities of the Committee on Professional Relations, some related to *Social Education*, and some have come up for action by the Board. Others will serve as additional activities of committees for the coming year.

During the current year, we have taken new steps. The Committee on State and Local Councils completed the *Handbook for Social Studies Councils*. The Executive Secretary has brought out the second, 1952, edition of *Who's Who in the Social Studies*, a listing of local, state, and regional councils and their officers and publications. Already we have found councils not listed there, and new ones have been created which will be listed in the 1953 edition.

Perhaps the greatest influence for strengthening ties between local, state, and regional associations and the National Council has been the work of the Committee on Professional Relations previously referred to.

Your President has had the great pleasure of contributing his bit to this work. He had met with local, state, and regional councils, has seen three new councils started during the last two months, and has had opportunities to discuss organization with teachers in many communities. Since our last meeting he has met with the Middle States Council, the New Jersey Council, and the Illinois Council. Since September 23, he has visited councils in the northern, western, and southwestern states. Because of the basic planning of Raymond Brown of Los Angeles and Emlyn Jones of Seattle, and the financial assistance of many councils, city and county school systems, and universities and colleges, he had made a tour of nine thousand miles, during the course of which he has spoken to teachers in more than fifty meetings.

It is the recommendation of your President that much further thought be given to this phase of the National Council program. Continued assistance on joint membership should be given, and the aids to local, state, and regional associations offered in the *Handbook for Social Studies Councils*

should be implemented by personal visitation, when possible. Jointly sponsored meetings, encouraged by the Committee on Professional Relations, should be extended. Regional meetings, especially in those areas which are not near the national convention, should be planned. A sub-committee might plan joint projects to bring the talents of the local and state councils into the National Council. Some joint projects suggested have dealt with cooperative research projects, experiments in teaching, projects in citizenship, and the preparation of resource units dealing with local and regional problems and resources.

Relations Between the National Council And Other National Professional Organizations

The National Council for the Social Studies is one of many national teachers' organizations. It has worked cooperatively over the years with all such organizations, and with the National Association of Secondary School Principals and the American Association of School Administrators. Of special interest this year have been our relations with two groups of teachers. Last year, the Boards of Directors of the National Council for the Social Studies and the National Council of Geography Teachers agreed to make more regular our frequent cooperation. Beginning in 1953, our two associations will meet in the same city, at the same hotels, with common programs, each three years. This will supplement our regular cooperative programs at our annual meetings and on other occasions, such as our joint meeting last August in connection with the meetings of the geographical societies in Washington.

This year represents the first official cooperation of our Council with the National Council of Teachers of English. A joint committee has planned cooperative activities, and this week there are joint sessions of our two societies here in Dallas, and with the Teachers of English in Boston. This is the beginning of closer cooperation on our many common problems.

For a number of years, the National Council has held joint sessions with the American Historical Association, the Mississippi Valley Association, and the American Political Science Association. At times, joint sessions have been held with the American Economic Association. During the last year and a half, close relationships have been developed with the American Sociological Society. A discussion of common problems with a liaison committee representing the American Sociological Society and the National Council identified some ways in which our organization might cooperate with the learned societies.

One way in which the National Council has cooperated with scholars is in the planned application of the social sciences to the social studies. The

series of articles in *Social Education* on recent developments in the various fields is one such contribution; the sections and chapters of our Yearbooks have given such application of the social sciences to school programs. Sessions with the learned societies at our conventions have been valuable to members of both organizations. More can be done by finding places where scholars of the societies can contribute to conferences on school programs. The development of joint sessions at their conventions should be planned much more vigorously.

Another way in which cooperation with the learned societies can take place is in the planned application of social science methods to the social studies. Scholars have not seen the pertinence of their methods to social studies programs; the work which the National Council has done in analyzing the skills in critical thinking and problem solving, and in relation to specific skills relating to interview techniques, community surveys, opinion polls, local historiography, and economic analysis, should be studied by representatives of both organizations.

Perhaps the most important place for the National Council and the learned societies to cooperate is in seeking to meet the attacks upon the social sciences and the social studies, since freedom of teaching is indivisible. Academic freedom for teachers at all grade levels must be defined. Scholars have defined academic freedom as freedom to teach based on freedom to do research. The National Council has attempted to develop a statement defining academic freedom in the schools as the freedom to teach based on the freedom of children and youth to learn. Such a statement must be consistent with the 1940 Statement of Principles on Academic Freedom and Tenure which has been endorsed by the Association of American Colleges, the American Association of University Professors, the American Library Association, the Association of American Law Schools, the American Political Science Association, the American Association of Colleges of Teacher Education, the Department of Higher Education (NEA), and, at this convention, by the National Council for the Social Studies. Further conferences with these associations should attempt to develop a common statement on academic freedom in the schools.

Connected with the question of academic freedom is the problem of attacks on the social studies and the social sciences. This anti-intellectualism of the day has been called the twentieth century barbarian invasion. It attacks the scholar and the teacher at all grade levels. The scholar defends the college from attack, but college teachers (because of lack of understanding of the nature of learning at lower grade levels) are sometimes among those who attack the social studies in the schools. The National Council and the learned societies should seek to develop a coordinated

program of information to meet such attacks. This program should also include information which will help to meet attacks upon textbooks at the school and college level.

Members of the learned societies and of the National Council are concerned with the rising tide of requirements of taking non-disloyalty oaths. Scholars, through the American Association of University Professors, have clarified the distinction between the positive oath of loyalty, which scholars and teachers have been willing and anxious to take, and a negative oath of non-disloyalty, which scholars and teachers have warned Americans against. The former is consistent with political and academic freedom; the latter is subversive of both. The National Council for the Social Studies and the learned societies should seek to clarify this for the public and for school boards and boards of trustees of educational institutions.

Summary

The National Council for the Social Studies has made distinct progress during the past year on meeting the needs of its members and of the profession. Your President has enjoyed working with the members of the Council, with its committees, its officers, and Board of Directors.

In four areas, the progress made seems notable. Yet more must be done in each. The 25 percent increase in membership is only a beginning in reaching those to whom our program will be significant. Our committees, using the talents of all our members, must be expanded in scope and membership. The cooperation of local, state, and regional councils with the National Council must continue to be a primary concern of our organization. Continued cooperation with other professional associations and with the learned societies will help all our groups to improve the profession of teaching and to safeguard the freedom of children, youth, and scholars to learn and to deal with the significant problems of today.

In many other ways, which time does not permit describing, the National Council and its members have dealt with the improvement of our profession. We shall continue to serve the teaching profession, the method of scholarship, and the cause of freedom under law in our American democracy.

1953

CANDID OBSERVATIONS: REMARKS BY THE PRESIDENT

John Haefner

Dr. John Haefner was a professor of education at the University of Iowa.

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1953

Candid Observations: Remarks by the President

John Haefner

It seems to me that the outgoing president of an organization such as ours can render a final service. By electing him to his office you have given him an opportunity to become thoroughly familiar with the organization; to shape, at least in part, some of its policies; to share in the discovery and advancement of new talent; to serve as a representative of thousands of social studies teachers at various gatherings; and to reflect upon social education, the effectiveness of the National Council for the Social Studies, and the directions in which both appear to be traveling. All of these involve responsibilities which ought not to be taken lightly, and it is with a sense of this responsibility that I now propose to discharge the last-mentioned of these duties.

Several short and salty titles for what I want to say crossed my mind, but none of them proved suitable. If these remarks *must* have a title, I would prefer to call them "Candid Observations on Social Studies Education and the National Council." I prefer this because I believe it reflects the facts. These observations are the result of introspection, not research; they are value judgments, not statements of fact; they are intended to serve as a catalyst of discussion, not as a Decalog. They are issues—important issues—and I believe we need to be thinking about them.

My first observation is a direct outgrowth of written communication and visits with a considerable number of teachers and school systems in various parts of the country during the past year. Briefly stated it is this: *We must help solve certain basic educational problems which trouble teachers in all subjects and at all levels of the educational ladder.* Unless we do so, our efforts to improve social studies instruction will be stalemated.

Let me illustrate what I mean. Educational psychologists diagram the learning process as a sharply ascending line which levels off into what they

call "the plateau of progress." So long as this plateau continues, there is little gain in learning. Similarly, under existing educational conditions in many of our schools, social studies teachers feel that they have reached just such a "plateau of progress" in their teaching—that even with the best of intentions and the greatest determination, it is impossible for them to apply those improved techniques of instruction with which they are already familiar.

What are some of these "existing conditions" which prevent progress? Some of them are common to our country as a whole and some are local or regional in nature. Among the most malignant of them are these: the deplorably low requirements for teacher certification and preparation, the jerry-built salary structure which repels the able and attracts the mediocre; the indefensible practice of assigning teaching duties without regard to preparation, interest, or capacity; the fantastic teacher-pupil ratios prevalent in the elementary schools and increasingly common in junior and senior high schools; the inefficient school district organization which leaves one-third of our children ill-taught and ill-educated; and the mis-begotten emphasis on competitive athletics which permits the tail to wag the dog and places conference championships above the education of boys and girls. The list is longer than this, and you know the items well. These are some of the real barriers to better social studies teaching. We must, as individuals and as an organization, find more effective means of solving these problems.

But what can the National Council do? In the belief that a beginning must be made somewhere, I created this year an *ad hoc* Commission on Teacher Education and Certification and it has begun to work. Its first task, obviously, is to find out what *can* be done. Exactly what this is I do not know, but I am certain that we must bend more of our thought and effort to answering such questions as these:

1. How can our organization contribute more to the National Education Association's efforts to solve the basic educational problems enumerated above?
2. What can we do locally in our schools to improve relations with the supporting public?
3. Can we social studies teachers provide more leadership than we have in improving salary conditions and teaching assignments determined by the administration?
4. Is there any possibility of a Socratic Oath for teachers—a Code of Professional Conditions—to which teachers would adhere?

I do not know the method to be employed, but I am convinced that these are directions in which we need to go.

My second observation grows directly from the first. *We must make every effort to close the gap between the National Council and the classroom teacher, who is already struggling with these formidable problems.* There is an attitude abroad that the National Council is, after all, a relatively small elite, composed largely of supervisors and college people engaged in teacher education. That it is a closed corporation whose officialdom reproduces itself by the process of mitosis, with each new officer containing the same number and kinds of hereditary characteristics. That much of what the Council advocates is so hopelessly beyond what many classroom teachers can do that frustration inevitably sets in.

Much of this attitude may be the result of misunderstanding and misinformation, but that is not, at this moment, my primary concern. I am concerned about whatever elements of truth may be contained in these charges. I hazard the suggestions that we *have* been somewhat unsuccessful in tapping new veins of talent and ability; that a disproportionately large percentage of our leadership is drawn from individuals who no longer face, day-by-day, the sobering effect of the elementary and secondary classroom; that we *have* deceived ourselves about the amount and rate of progress in improving instruction that can be made in the face of broader educational problems; and that a considerable number of intellectually honest and able teachers have serious reservations about some aspects of the educational philosophy endorsed in some of our publications.

Since these are surmises rather than proven facts, they may be in error. But if they are true, in whole or in part, what can we do about them? Again, I do not know. The work and proposals of some of our committees, such as the Commission on Teacher Education and Certification, the Committee on Relations of State and Local Councils to NCSS, may bring fruitful results. Sincere efforts are being made to involve classroom teachers in the committee work of the Council and to seek out new talent to participate in the program of our annual meeting. I am proud, indeed, of the work done by the local, state, and regional councils this year, and of the fact that they are serving as seed-beds for leadership at the national level. We are still handicapped, however, because more of you do not identify promising young teachers, solicit their membership in our group, and bring them to the attention of your officers. But even these things are not enough, and I am persuaded that investigation and soul-searching are required if we wish to make sure that the needs of classroom teachers will be better met.

Long years of observation and concern, rather than sudden inspiration, lead me to make my third comment. *The National Council must provide leadership and help in combating what I choose to call "the creeping curriculum."* When I use the term "creeping curriculum," I am concerned with the fact

that the public schools, and particularly the social studies, are being asked to teach more and more things, and to educate in more and more areas. The process has been one of addition without subtraction, until today the classroom teacher is faced with a curriculum literally bursting at the seams. That the situation has become crucial is apparent to anyone who gives serious thought to the matter.

Why is the curriculum bursting at the seams? There are many reasons. There have, for example, been rapid and significant cultural changes: a rapidly growing population; an expanding middle class; an economic system which prefers to keep young people off the labor market until the age of 18 or 20; and an educational philosophy, almost universally accepted in our country, that free public education must be available, literally, to *all* the children of *all* the people. These changes, and there are many more, have raised a great number of very difficult and complex problems. The instructive American reaction to difficult problems seems to be, "Let the schools do it." The result has been the demand for new curricula, new courses, new units, new topics, and new texts.

No one of good sense would seriously propose that the schools should not, or must not, respond to these basic changes. Both the purposes and the procedures of public education need to be reexamined in the light of these new cultural patterns. But it is my contention that we have "just let Topsy grow," and today we have a situation which can best be described by paraphrasing an historic remark of Sir Winston Churchill: "*Never have so many learned so little about so much.*"

In my judgment, the National Council urgently needs to study and exert leadership in finding more intelligent solutions to at least two aspects of this problem. The first revolves around the question. "What educational experiences, above all others, is the school, as only *one* of many social agencies, uniquely suited to provide?" It is my belief that, in trying to do too many things, we are doing poorly some of those things which are our *special* province. This is in large part the result of our taking on functions for which other agencies in our culture are better suited, but from which these agencies have abdicated. To put it in the extreme, all too often today the school is expected to serve as father, mother, parish priest, Emily Post, employment agent, and psychiatrist to the child. We *cannot* be all things. We *do* accept the responsibility for the emotional climate needed, but we cannot accept the responsibility for all the content demanded. When home, church, and other institutions abjure their educational responsibilities, it is no real solution for the schools to assume them. The National Council must help educators, including classroom teachers, to determine which educational experiences the school and the social studies can *best* provide. This

will require courage to do those things which must be done. This will require the courage to say "no!" to those who are urging the schools to assume tasks which properly belong to home, church, and community.

To a second aspect of the problem the Council has already devoted considerable attention in the past few years. We need, I believe, to redouble our efforts, and to arrive at better and more practical solutions. I refer to the fact that the educational needs of the "average" student are simply not the same as those of the most able in the same sense that the demands made upon the "average" citizen are not the same as those made upon the leading citizens. It is not good enough to say piously that we will provide for their differences within the individual classroom. This is self-deception because in too many of the classrooms such provision is literally impossible. What is called for on our part is bold thinking and courageous experimentation, not only in a few model schools under ideal conditions, but also in the highways and byways of all our schools. Nor can we shirk the responsibility of pointing out to the supporting citizenry that if they want an educational system which meets such widely varying needs, they must be prepared to pay for it. A superior product inevitably carries a higher price tag.

My fourth observation is not only inextricably related to the problem of the creeping curriculum, it is also my final and most controversial one. *We must never forget that the techniques of instruction are the handmaiden and not the mistress, of what is to be taught.* There are tell-tale signs, at least as I read them which indicate that the National Council, as an organization, needs to re-examine its perspective as to the relationship of what is to be learned and the methods by which it is to be taught. A primary contribution of social studies instruction in a public school is to develop in young people the ability to think constructively and critically. We share, with many other agencies, the additional responsibility of developing right attitudes and the will to act. But all three of these—the ability to think, the possession of right attitudes, and the will to act—must have as their undergirding a firm foundation of factual knowledge and understanding. This foundation of knowledge and understanding is of fundamental concern. The role of method is that of answering the question, "How can the acquisition of knowledge and understanding best be accomplished?" It is treacherously easy to confuse the means and the end.

It is not that I contest the position the National Council has adopted in the past. I am more concerned with calling attention to the fact that now, particularly, we need to maintain our perspective. We need to chart a middle course between the Charybdis of content merely for the sake of content and the Scylla of method merely for the sake of method. The resource unit,

for example, has been defined as consisting of objectives, initiatory, developmental, and culminating activities, lists of materials of instruction, and evaluation procedures. No mention is made that content—content meaning that knowledge essential to systematic, coherent, cumulative, and relational thinking—is an integral, and indeed primary, ingredient of the resource unit. Explicitly and implicitly such a definition relegates what is to be learned to a secondary role. That I personally disagree, wholeheartedly and entirely, with this definition is of no moment. What is important is that it is one small tell-tale sign of lack of balance on a very important matter. In a time of virulent and vocal criticism of social studies instruction in our public schools, it is imperative that the National Council maintain a calm judiciousness and a considered perspective.

You were advised at the outset that these remarks would consist of value judgments, not facts; opinions, not verifiable data. Many of you may disagree with some of my observations, but I hope not a single one of you will misconstrue my motives. My only purpose has been to stimulate discussion—and action—as to ways in which the National Council can better serve its own members and the boys and girls for whom the schools exist.

1954

THE NCSS AT WORK

Dorothy McClure Fraser

Dorothy McClure Fraser was an assistant professor of education at City College in New York City.

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1954

The NCSS at Work

Dorothy McClure Fraser

It has been my good fortune, in three years as an officer of the Council, to meet with social studies teachers in many parts of the country. It has been impressive to me to see the positive morale, the high professional spirit, with which they, for the most part, are dealing with the many problems involved in developing a sound social studies program. In spite of the variety of difficulties which beset education, with all the tensions they cause, alert social studies teachers have continued to do the best job that they can. They have *not* given up, to return to rote teaching of a narrowly conceived social studies curriculum. Recognizing many unsolved problems in developing an effective social studies program, they are continuing to search for workable solutions.

What are some of these problems, some of the critical issues? I will mention a few that seem to me to be especially crucial in this year of 1954, despite our persistent work on them.

Content and Method

One is the so-called problem of conflict between attention to content and to method. I am unwilling to regard this as a valid problem. It is an apparent problem only because of much misunderstanding and confusion about the phrase "content vs. method." Contrary to the allegations of some vocal (and, may I suggest, misinformed) critics of our schools, there is in American education today no responsible group which maintains that factual information or content is unimportant. Content or factual information of a very substantial nature there must be, if a social studies program is to have worth. The issue is not, "Shall we have content *or* method?" but, rather, "WHAT content is needed, ON WHAT BASES shall it be chosen, and HOW SHALL IT BE ORGANIZED for the most effective learning by students at a given maturity level?" The arguments between the experi-

mentalist, the essentialist, and the perennialist in education arise over the criteria to be used in selecting the content, the purposes for which it is to be studied, and whether or not a given set of facts is essential.

We must further recognize that, among social studies teachers and curriculum specialists today, there is practically universal recognition that both the needs of society and the development of the individual must be considered in selecting content and planning organization of the social studies program. If contenders on either side in the battle over content and method will relinquish preconceptions that are hostile to the other, will stop talking in slogans and headlines, and will make serious effort to communicate among themselves, they can make a positive contribution to clarifying our real problems in the area of curriculum.

It is clear to all of us that many of our social studies programs, or given parts of the program, are so over-packed with factual information as to be almost unlearnable by our students. We must find a way to resist the pressure to "cover" material by teaching less and less about more and more in order to meet all the demands that are made on the social studies. We must find the way together. I do not have the route laid out, and I do not believe any one person can give it to us.

But there are two avenues that I am convinced we must avoid, for they will only lead us into the desert of facts-for-facts sake and into a sterile divorce of school from social realities. One is the temptation to seal off the social studies curriculum as of today, and refuse to admit new materials as new situations arise in our changing society. The other is the tendency, which some in social studies education have shown, to turn the clock back to an earlier decade—even an earlier century—and find safety in a curriculum that ignores contemporary issues. Perhaps those who have taken some version of this road have been panicked by adverse criticism, or disheartened by other difficulties involved in the curriculum problem. We can understand the reaction—but we cannot accept it as a solution to the problem. We must recognize that the eventual result of either of these avenues will be the devitalization of the social studies, and perhaps even its eventual disappearance from the basic school curriculum as a separate subject area. Incredible as this may seem, the history of education shows us that it has happened to other curriculum areas that were as firmly established in their day as social studies has become in ours. It happened when those curriculum areas became nonfunctional.

It will not be easy to find the way to develop dynamic, functional social studies curriculums, but invaluable resources are available if we will only draw upon them. They are, on the one hand, the modern social sciences, which can supply us not only with the raw content but also with criteria for

deciding what content is socially significant in our modern world. And on the other hand, we have the scientifically based fields of psychology of learning and human development, from which we can derive criteria for determining what content may be appropriate and learnable in the various grade levels. We cannot afford to neglect either of these groups of resources. Actually we have made and are making progress in utilizing them. We can accelerate that progress and place it on an increasingly sound basis to the extent that we can involve a greater proportion of our own social studies teachers in it. We can accelerate our progress to the extent that we can get the general public to understand our goals and methods, and involve a wider segment of the community in helping to formulate the program.

School and Community

I have been dwelling on general principles. This is not the time nor the place to attempt to spell them out, but there are a few specifics that I feel impelled to mention. One is that the efforts of some pressure groups to force materials into the curriculum by way of legislation must be resisted, and shown to the public as the misguided efforts that they are. The social studies, because of its function of citizenship education, is one of the areas most frequently made the subject of curriculum legislation. We recognize the propriety—the desirability—of legislative expression of the will of the people with regard to the goals and policies of the public schools; but it must also be recognized that laws concerning the details of the curriculum are likely to tie the hands of school personnel in developing the kind of education that would implement those very goals and policies. As citizens and as teachers we must stand against revision of the social studies curriculum through legislative enactment.

Another specific has to do with the responsibility of the social studies teacher for improving communication between school and community. Example after example has demonstrated that where social studies teachers have consistently explained their purposes and methods to parents and other adults in the community, they have received wholehearted cooperation and support in developing forward-looking programs. Their schools have found spirited defenders in the community when unfair attacks came. Each of us must, for his own protection and growth and for the welfare of public education, open and use all available channels of communication with the community.

Other specifics have to do with aspects of the social studies that I consider to be integral parts of a modern social studies program, but that seem in some localities to be in danger of neglect because of pressures felt by the schools.

Current Issues

The teaching of our national history and tradition is a *must* in a social studies program that will help to prepare young people for modern life. Social studies teachers, of all groups in the United States, recognize this fact. But the teaching of the national history in a well-balanced fashion is endangered when demands are made that information about the social and economic development of our nation be subordinated to or be eliminated in favor of attention to political and military history. It is endangered when there is disproportionate emphasis upon the early periods (because they are "safe" if the material is selected with "safety" in view) and de-emphasis of the contemporary or near contemporary (which might introduce live issues). Yet we hear demands that the teaching of United States history be modified in these directions. There is evidence that such demands have affected teaching in some social studies classrooms.

A second point: Citizenship education that helps young people develop the attitudes and skills that lead to constructive citizenship must include far more than facts about governmental structure and operation. It must include practice in problem-solving, in developing the skills of critical thinking, and in participation in civic affairs and to life in general. Yet in some localities, whether because of outside pressures or for other reasons, the study of civics has reverted to a verbal rehearsal of information about the structure and operational procedures of government—if, indeed, it ever got beyond such an educationally sterile procedure. It is apparent that some social studies teachers have, in spite of "official" endorsements of a policy of including controversial issues in the social studies curriculum, quietly eliminated them from civics and other social studies classes.

A social studies program that fails to help young people learn about other peoples and nations of the world, and fails to give them some understanding of the problems of international affairs and cooperation among nations, is sending the young people out into this cold-war-world—this world of "co-existence"—without the basic equipment they need if they are to protect themselves and their nation in this world. Yet there are schools in which many (even a majority) of the students do not study other nations or problems of international affairs in any systematic fashion after grade 6 or 7. They study the history of their nation twice in the secondary years (grades 7 to 12), and they are likely to study their nation's government twice during those years. But unless they elect world history, world geography, or a problems course, they do not move beyond the boundaries of the United States in their social studies work, except as current events are introduced or as the national history involves reference to international problems.

There is another side to this situation. We cannot assume that merely placing students in courses in world history or world geography will solve the problem. We need to reexamine and perhaps reorganize the total social studies offering in order that understanding of world affairs, along with other major areas of social studies instruction, may receive adequate attention. And we must recognize that even where world history or world geography is studied as a separate course there may be little reference to contemporary world problems. This results from various factors, one of the most powerful of which is pressure from those outside the school who cannot see that modern economics and technology have made an understanding of world affairs an imperative for intelligent, patriotic citizens of the United States. We have communities in which social studies teachers say, "Of course we teach about the United Nations, but we don't talk about teaching about it." We have communities in which contemporary world affairs are passed over in favor of more traditional social studies content.

Social studies teachers, like American teachers as a whole, are loyal American citizens. We can and do claim our place in the front ranks of Americans who are devoted to inculcating in young people the ideals of loyalty to our national traditions and institutions. We are equally in the fore in our devotion to helping young Americans develop the attitudes and skills that lead to constructive citizenship. We are prepared by our academic and professional education to work with young people in these matters. We who are working in the social studies know where we stand, we recognize the kinds of problems I have mentioned. We must continue our efforts to interpret our position and our problems to the American public.

To return to our long-term problem of developing increasingly functional social studies programs, I close with a word as to the Council's part in solving this problem. Through its publications, its professional meetings, and other activities, the National Council for the Social Studies has helped—and is helping—to clarify issues in social studies education. It is presenting a variety of materials that will be useful in finding workable solutions. In every curriculum bulletin and yearbook, various social studies programs are described, programs that suggest solutions that are appropriate to different situations and grow out of different viewpoints. We in the National Council represent many different points of view toward the issues. I have been expressing some of my own this morning. I would resist—as would most of us in the council—any effort to make this specific set of views, or any other set, the official doctrine of our organization. We must continue to keep the way open for the free interchange of data, of ideas, and of arguments as to the best means of facilitating progress in social studies education. I call on each one of us to continue and increase

our utilization of Council services and our support of NCSS activities as a means to that end.

1955

PRESIDENTIAL REPORT

Edwin R. Carr

Edwin R. Carr was a professor in the department of education and economics at the University of Colorado.

This presidential address was presented on November 18, 1955 to the 35th Annual Conference of the National Council for the Social Studies at New York City. It was published initially in *Social Education*, Volume 20 (March 1956): 106-108.

1955

Presidential Report

Edwin R. Carr

During recent years it has become customary for the president of the Council to make some observations on the "state of the social studies," to draw some conclusions, and, in some cases, to make some recommendations, either to the Council itself or to the profession at large. This practice, I believe, enables the president to share, in some degree, the rich and invaluable experiences which the presidency of the Council makes possible for whoever holds the office. At the very least, it enables him to unburden himself about matters which have been bothering him for some time; it thus improves his mental health if it serves no other useful purpose.

A statement such as this does not, of course represent an official position of the Council. It is personal. In the present instance, it is a composite of discussions with teachers, talks with students, study of curriculum guides, visits to classrooms, and simple observation, all interpreted in the light of my own convictions—or, if you prefer, my personal biases.

My motivation stems primarily from the comments which have been made and are being made about the social studies. Some of these comments have been unfavorable; one might judge that there is little which we do which is praiseworthy and deserving of commendation and that our efforts are unproductive or relatively so. At times it seems that the good we do is destined to be "interred with our bones."

Some of this criticism comes from outside our ranks. Some of it is informed, rational, and constructive, and we welcome it. Some of it is uninformed, or malicious, or both. We are charged, on the one hand, with being anti-intellectual and with fostering anti-intellectualism in the schools, and on the other hand with being visionary, impractical, unconversant with the facts of life. We occasionally achieve the distinction of being labeled "eggheads." The uninformed make statements such as that which appeared in a generally dependable magazine a few weeks ago; an author referred

somewhat scornfully to "something called social studies." The malicious do not hesitate to accuse us of various kinds of subversion.

Some of the criticism comes from within our ranks. This is natural and desirable; we should recognize our shortcomings. Only those in deep ruts are content with what they do. The capable, professionally alert, conscientious teacher is constantly striving to do his job better. Knowing that the job can always be done more skillfully, he does not boast about what he has accomplished nor pat himself on the back for his successes. He is more likely to be articulate about what he does not accomplish, about the students who do not achieve what he hoped for. And since he doesn't coach teams to bring glory to him and to his school, his successes may go unnoticed.

I have a feeling that we in the social studies field often sell ourselves short, that we magnify our shortcomings and minimize our achievements. And so I thought I would try to engage in a sort of non-mathematical accounting, to examine briefly some areas in which I believe we have made real gains and some of those in which we still have much work to do. There is no attempt to make the two balance, nor is there any implication that they do. Nor do I suggest that more than a few of the possible areas will be examined. I do believe that we have made more headway than we give ourselves credit for, and I also believe that sometimes we criticize ourselves for the wrong faults. This attempt at evaluation, of course, is subjective; I employ no statistics for underpinning.

Recent Gains

What can we count as gains? To me the following are the most important.

1. I am convinced that boys and girls have a greatly heightened interest in and awareness of national and world affairs, compared with boys and girls of a few decades ago. This cannot be documented, yet any teacher who has taught over this span of time knows that it is so. Though there are still many students whom we do not reach as we should, there are, I am confident, many more who are much more keenly aware of what goes on about them than were their counterparts of the preceding generation. This has come about, I believe, through inclusion in the curriculum of much greater consideration for economic, social, and political problems; through much greater emphasis on the recent and on the contemporary; through a continually greater attempt on the part of teachers to relate what is taught to the issues and events of our day. It is undoubtedly true that the times themselves have been such as to encourage greater interest in contemporary affairs, but a good deal of credit must be given as well to the teaching of the social studies.

2. Substantial progress has been made in the direction of more wholesome attitudes. This, too, in part reflects the times, but it also reflects the work of the school. There is, for example, a growing social conscience regarding the position of minority groups in our population, an increasing anxiety that steps be taken to improve that position, and a growing willingness to help to bring about improvement. The gradual lowering of barriers of discrimination was well underway before the anti-segregation decisions of the Supreme Court (which in themselves may be taken as evidence of a developing social conscience). Our willingness to assume greater responsibility in world affairs reflects a changing attitude toward the world and its people, as well as a growing intellectual perception of the "one world" concept; and this in spite of the distorted views of some of the leaders of certain organizations—many of which, it might be noted in passing, were "educated" in an earlier day. Moreover, despite the hue and cry about the neglect of political responsibilities on the part of our citizens, nearly two-thirds of our eligible voters cast ballots in the latest presidential election, a higher percentage, I believe, than in any presidential election for 50 years. Which is not to say, of course, that it is good enough, but rather that it is better than we are sometimes led to think. These are distinct gains, and although they are not at all what we might hope, and although one may cite certain other matters which weigh against them, they are, nevertheless, advances and they must be attributed in no small measure to the school.

3. We have made improvements in the curriculum of the social studies. These improvements are by no means universal, nor do they represent an approximation of perfection. But they are real. It is true, of course, that what are regarded as gains by some are looked upon as losses by others; the "integrative" type of curriculum is perhaps a case in point, though I personally am convinced that it is a gain. If we confine ourselves to the more widely offered parts of the social studies, we must conclude that the current program in many schools is a great improvement over that of a decade or two ago. American history, for example, is becoming more a history of the American people, of their social, political, and economic patterns and development, and is much less restricted to a recounting of political and military events. And the deadening duplication is giving way too, although much, much too slowly.

We are becoming less inclined to attempt a survey of the history of the world and more inclined toward selectivity in our efforts to bring students an understanding of how the world got to be what it is today. Place geography, and the part that geography played in historical events, as well as the part that it plays today, are winning an increasingly larger place in the

curriculum; we are thus beginning to make up for some generations of neglect. Improvements in the other commonly offered social studies might be cited; they are well known to all of us. We may say that the social studies curriculum is becoming more functional, more meaningful, and much better able to contribute to the student's understanding.

4. We teach better than we used to. Though there is still much piecemeal teaching—day-to-day and page-by-page—increasingly we are organizing and teaching the social studies by units, problems, or in some comparable way which leads to broader viewpoints, grasp of larger understandings, and clearer perception of relationships. Though it is perhaps too much to say that the latter is the dominant type of teaching in the United States today, it is in any case more prevalent than it was a few short years ago and in this respect, at least, the outlook is encouraging.

This scheme of teaching brings more meaning to students. We are working to make concepts more meaningful in other ways, too, and I believe that we are succeeding much better than we were. The widespread use of audio-visual aids of all kinds hardly needs mentioning—it is so well known—we're it not so important. Here I would add that our own Audio-Visual Committee has made a substantial contribution in the last decade and a half, and will most certainly continue to make substantial contributions in the future. The increasing use of works of imaginative literature, of biography, of travel—going far beyond the old dependence on historical fiction—has helped to provide the background of experience which brings reality to social concepts and without which the textbook generalizations may be vague and elusive. Increasing use of the community is another big stride in the field of method; this last has been stimulated considerably by the various citizenship education projects, and particularly by those which have emphasized student action as a necessary part of training for citizenship.

These are all gains. More might be mentioned, but these in my opinion constitute the areas in which we are making greatest progress. The gains are not sufficiently great to lead us into complacency, but they are sufficient that we may take pride in them.

Unsolved Problems

For what may we criticize ourselves?

1. First, in my opinion, is a continuing unwillingness to be more realistic with respect to the curriculum. Though many schools have engaged in selective pruning, as noted above, too many still try to provide students with an exposure to the whole range of the data of the social sciences. The reluctance with which many schools give up less important parts of the social studies so that more time may be devoted to the more important, is

hard to understand, particularly in view of the fact that there seems to be almost universal agreement that we are trying to teach too much—that is, to cover too much, with the result that sometimes we teach too little. I am confident that the report of our newly established Committee on Concepts and Values will provide teachers and administrators with a statement of the basic concepts and values with which the social studies must deal—though not in the form of a list of minimum essentials nor in the form of a specified content for each grade. The statement will perhaps help many teachers who are overwhelmed with the multitude of social concepts which concern us and will enable them to be more selective than at present.

2. Another matter with which we have not yet dealt adequately is that of making the social studies interesting and, from the standpoint of the student, worthwhile. Though there are many exceptions, the rule too often has been that the social studies field ranks pretty low in students' estimation, both as to interest and usefulness. It is elaborating the obvious to say that these qualities of interest and value are functions of curriculum and method, but in those schools where students express little regard for the field, teachers would do well to take a long, careful look at what they teach and how they teach it. It may well be that what is needed in many instances is a greater effort to help students see themselves as participants in social situations—not to leave them with the impression that they are, or can be, mere observers. It really shouldn't be hard to interest humans in a field which deals with humans and with the ever present problems of human relationships.

3. We have not yet solved the problem of what to do about the increasing pressure on social studies teachers to deal with personal, and with certain kinds of personal-social problems. Though one cannot deny the importance of these matters to adolescents—matters such as dating and courtship, personality, driver education, and the like—it is certainly questionable whether the teacher of the social studies should assume as much responsibility for them as is often required of him. These personal and personal-social problems are matters for the entire school to concern itself with, and there is little justification for attempting to squeeze most of them into one field. The problem becomes particularly serious when topics of vital national and international import may be forced to give way or to be treated only sketchily or superficially as a result. The social studies teacher cannot solve this problem by himself, but neither can he ignore it. He should, perhaps, insist that it be made a subject of study by the entire school faculty, the goal being a clearer and a more appropriate division of responsibility.

This brief evaluation has been an attempt to weigh some of our principal strengths and weaknesses. I am convinced that, though we are not all,

nor always, doing as well as we know how to do, we are, nevertheless, doing better than we used to. We can most certainly challenge those who claim we have lost ground. I believe we can successfully challenge those who claim we have not gained ground—in some respects, a good deal of ground. But at the same time we must remember that there is still much to be done, and that there always will be. Some people can rest on their oars; the successful social studies teacher never can.

1957

THE SOCIAL STUDIES: SCHOLARSHIP AND PEDAGOGY

William H. Cartwright

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1957

The Social Studies: Scholarship and Pedagogy

William H. Cartwright

In this centennial year of the National Education Association, I thought it appropriate to turn to Clio for aid in preparing these remarks. I propose to sketch the social studies as they entered American schools, as they existed some hundred years ago when the NEA was founded, and again a half-century later. Then I will point to some outstanding progress since this Council was founded. Finally, I will emphasize what seems to me a significant loss during the past half-century and try to close on an optimistic note.

Two elements are essential for a successful program in the social studies, or, indeed, for any successful program of education. These are scholarship and pedagogy. Without these two elements fused in the foundation, there is little hope for sound and effective study of society. The history of the social studies in our country covers a century of slow, unsteady, and usually unassociated growth of scholarship and pedagogy; a decade or two of cooperative endeavor between them; and a half-century marked by independent growth and occasional sharp conflict.

Emergence of the Social Studies

Except for church history and navigational geography, the social studies did not exist in colonial times. It is true that those intellectual giants, Franklin and Jefferson, set forth cogent reasons for teaching history in schools, but I find no evidence that their arguments were effective. There were no colonial textbooks in the social studies; nor do the letters and diaries of colonists mention history and geography as they do certain other school subjects.

The social studies entered American schools during the decade following the Revolution with new American textbooks, notably those of Jedidiah Morse and Noah Webster. We should pay tribute to these edu-

tional pioneers for their noble purpose, their enthusiastic labors, and their achievements. They were cultural nationalists who sought to establish an American system of education. Said Morse, "Our youths have been educated rather as subjects of the British King, than as citizens of a free republic." But whatever of credit they should receive, the first textbook writers and almost all their successors for more than a century were, by present standards, neither scholars in a social science nor well-trained teachers. Indeed, such persons did not exist, nor did facilities for producing them.

When Morse and Webster wrote their first books, ecclesiastical history was the closest thing to social science that was taught in college. As for pedagogy, even the first normal schools were more than a generation in the future, and when they came they were far from institutions of higher learning. The first college course in American history seems to have been taught at Harvard in 1839. But, when the professor became president of the college, the subject was dropped from the catalog, not to reappear until after the Civil War. It is doubtful whether American history, the social study most widely taught in schools, was offered in more than half a dozen colleges at the outbreak of that war.

The first textbook authors had no appreciation of the value of the separate subjects. Their books were sometimes more completely "fused" than many of the so-called fused books of today. Morse defined geography as treating, among other matters, of the inhabitants of the earth, "and their religion, commerce, and history: besides a great variety of other entertaining matter." His geography books contained large sections labeled "History." In some instances these amounted to nearly 30 percent of the total. He delayed publication of one geography textbook so as to be able to include the Constitution when it was ratified. More than half of one edition of Webster's reader consisted of historical selections. His readers also contained many geographical descriptions as well as government documents. When his four-volume *Elements of Useful Knowledge* appeared, just after 1800, the title of the first three books began *An Historical and Geographical Account...* and they also included lengthy descriptions of governments.

As the nineteenth century wore on, the subjects became somewhat more differentiated, and certain of them became fixed in the school curriculum. By the outbreak of the Civil War, geography was taught everywhere in the elementary school, and was not uncommon in high schools and academies. American history was widely taught in the upper years of elementary school. It was also taught in many secondary schools, but it was to be nearly half a century before textbooks in American history were written for secondary school use. World history, commonly called universal history, was not uncommon at both levels. There had been attempts,

largely unsuccessful, to introduce American history at what we would call the middle-grades level, and economics and government in the secondary school. Such was the content of the social studies a hundred years ago.

Lack of Scholarship

Despite outstanding work by a few superior teachers, scholarship and pedagogy remained at a low level. Such enlightened teachers as Emma Willard and Samuel Hall must have been few and far between. An educated teacher of the social studies was necessarily self-educated in a time when neither social science nor pedagogy was a college subject. A teacher of American history in elementary school, for example, could hardly have taken a course more advanced than the one he was teaching, for practically none were offered in the country, and no textbooks had been written above the elementary-school level. But, for that matter, most teachers did not go to college. This situation lasted long after the Civil War. As recently as 1920, two-thirds of the teachers in North Carolina had never been to college. A few years ago I met a grand old man who was founder and president of a teachers college which has changed the very face of the countryside in its section of North Carolina during the past two generations. He told me this little story. When he applied for a teacher's license in the late nineteenth century he failed in the geography examination. So he obtained an elementary-school geography book, read it, and took the examination again, with success. During his first year of teaching some of the big boys came to him at recess time to settle an argument. Some of them thought their state touched the ocean, but others thought not. The teacher, telling the story to me more than 60 years after the event, said, "I didn't know whether North Carolina touched the ocean. I had never been outside those mountains." He and the boys learned that day, but the story gives some evidence of the low estate of scholarship in teacher education then. But this was not a distinctly Southern weakness. In the North, both my mother and my mother-in-law were teaching eighth grade the year after they had completed it.

Lack of Pedagogy

As to materials and methods of instruction, the evidence, while scattered, testifies to the backward state of pedagogy through most of the nineteenth century. School libraries were almost unknown. Audio aids were unknown, and visual aids almost so. Wall charts and maps came into prominence only toward the end of the century, and then only in the exceptional classroom. I own a copy of one of the first such pieces of equipment. Published in 1861, it is a chart showing a tree. The trunk is the nation; the

branches, the states and territories. Since the data given were standard information from textbooks, I cannot see how it aided in understanding anything.

With poorly educated teachers and in the absence of supplementary materials, usually the textbook must have been the course. And from the textbooks much can be deduced concerning the pedagogy of the nineteenth century. The books were intended to be memorized. A few of the early books were actually written in catechetical form, but more were written in chapters with numbered verses, as the Bible. Questions were provided, numbered to correspond to the verses. Here is a typical example from Charles A. Goodrich's *Child's History of the United States*. At the end of a lesson on page 63 the first question reads, "When did the War of the Revolution begin? Why was it so called?" One can almost hear the teacher read the questions and the small boy respond from memory the first verse of the lesson on page 60. "The War of the Revolution began in 1775. It is so called because it ended in the Independence of America." Indeed, the author wrote in the preface, "The simplicity of the plan renders unnecessary any direction as to the manner in which the book is to be taught, or studied."

But for his *History of the United States*, which was probably the most widely used American history book during the generation before the Civil War, Goodrich saw fit to include what he called, "Remarks On Using This Work."

1. The General Division should first be very thoroughly committed to memory.

2. That portion of the work which is in larger type embraces the leading subjects of the history, and should be committed to memory by the pupil. That part which is in smaller type should be carefully perused.

3. It is recommended to the teacher not to make a severe examination of a pupil until the second or third time going through the book. This particularly should be observed in regard to young and backward pupils.

There you have the course in the teaching of the social studies and the course in educational psychology. Nor could Goodrich be accused of padding either course.

But Charles Goodrich was generous in requiring that only a little more than half the volume be memorized. His brother, Samuel, who wrote under the pseudonym of Peter Parley, adhered more strictly to the rule. Parley's scholarship may be guessed from the fact that more than a hundred volumes, covering many different subjects, appeared over his name. The 1858 edition of his *History of the World* was prefaced with the remark, "It will be seen that a pupil may commit the whole volume to memory dur-

ing a winter's schooling." The book contained 341 pages of fine print! Some idea of its style and content may be gained from the following excerpt. After a description of Rome under the emperors, a verse read, "But I am weary, my dear young readers! My heart grows sick and sad when I speak to you of these evil and miserable men. Forget what I have told you. Forget that such monsters have ever existed in the world." The "dear young readers" may be presumed to have known better than to forget immediately. Not only had the teacher been advised to have them memorize "the whole volume," but numbered questions, corresponding to preceding verses which described the "monsters," called for accounts of Tiberius, Caligula, Nero, Galba, Otho, and Vitellius.

Memorization continued late in the century. While attending high school at Sauk Centre, Minnesota, in the 1880's, Henry Johnson memorized Barnes' *Brief History of the United States*, Swinton's *Outline of Universal History*, Hopkins' *An Outline Study of Mankind*, and the Constitution of the United States. When he took the college entrance examination in general history he made a score of 100. The examination was based on Swinton. In American history he scored only 85. That examination was not based on the Barnes book, which he had memorized.

Development of Scholarship

I have been describing some aspects of a period which some of our critics, even among historians, acclaim. Really, the social studies were in a bad state of affairs, lacking in both scholarship and pedagogy. But, even during that period, events were transpiring which were to bring profound improvement in both areas. Scholars in Europe, typified by Karl von Ranke, devised and refined the seminar as a means to advanced study in history. Thus, they made of history a respectable body of knowledge and of its study a respectable method of arriving at truth. Before the Civil War, American students returned from study abroad worthy of the name of scholars. But they became historians, college presidents, and statesmen, rather than teachers or textbook authors. George Bancroft was unique among them in founding a school and writing a school history book. Both school and book were failures, and Bancroft is remembered for his longer history and his service to the Navy.

But, after the Civil War, matters changed rapidly as the German-educated historians began to teach their subject in American colleges and universities. The first advanced college course in American history was taught at Michigan in 1868, the second at Harvard in 1869, and presently the movement was in full swing. Beginning in the 1880's considerable numbers of historical scholars were going out from the seminars at Johns Hopkins,

Columbia, and Harvard to found college departments of history and political science in all parts of the United States. Whereas in 1870 there was hardly a college in the country with such a department, by 1900 there was hardly a good college without one. There were academic scholars in America at last, and teachers of the social studies could learn under their tutelage.

Developments in Pedagogy

Improvement in pedagogy was also on the way, and by much the same route as scholarship. In the pre-Civil War generation Americans brought back from Europe ideas for pedagogy as well as history. As in history, these leaders did not usually become college professors. Men like Mann, Barnard, Stowe, and Wiley headed embryonic state school systems. But, also as in the case of history, post-Civil War educators who had studied abroad became concerned with teaching. The leading ideas in the pedagogy of the 1880's and 1890's were those of the German, Herbart. His disciples believed that the most important aims of education were concerned with character and citizenship. And the followers of Herbart thought this history was the most useful subject for carrying out those aims. Thus, for a brief period so-called "scholars" and so-called "educators" combined to achieve their purposes. I realize that this explanation is over-simplified, but it is not strange that the first "methods" book in history to be published in this country was edited by a psychologist and written by historians. Nor was it an accident that the majority of those summoned by the NEA Committee of Ten in 1892 to make recommendations concerning the social studies in the schools were college historians. Also, it was natural that the NEA should have asked the American Historical Association, then only 13 years old, to make its study of history in the secondary schools in 1897. Nor is it to be wondered at that the schools adopted the recommendations of the famous Committee of Seven which resulted from that request. And, finally, it is not surprising that, flushed with their success in the high school, the historians next attempted to frame a program for the elementary schools.

Thus, by 1910, scholarship had "arrived" in American social studies, and was firmly in the saddle. Social studies in the elementary school consisted of geography and history, neither of which could be taught as organized subjects in the primary grades. In the high school the approved program was six semesters of European history including the origins of European culture, one semester of American history, and one semester of government.

Let me turn my attention briefly to more recent developments. Since World War I we have made notable gains, principally in the area of peda-

gogy. We have reorganized curricula, although not always gaining thereby, so as to bring social studies closer to the lives of students. Much of this change has been forced by social change and assisted by some of the social scientists other than historians. Thus we have pushed social education into the primary grades in terms and experiences meaningful to little children. The program in the middle and upper grades remains principally history and geography. In the high school we have doubled the attention given to American history while we have cut in half the time allotted to the history of the world outside our own country. At the same time we have greatly increased the amount of attention given to institutions and problems of the present world. Most of us would agree that if we are limited to one subject a year in social studies, these changes were desirable.

Aside from curricular reorganization we have improved much from a pedagogical point of view through increased understanding of the learning process: improved techniques of educational measurement; improved textbooks; improved and expanded libraries; the introduction and continued improvement of maps, globes, films, and other audio-visual materials; wiser use of community resources; better organization and administration of schools, and improved means of exchanging ideas within our profession, such as those provided by activities of this Council.

Need For Renewed Emphasis on Scholarship

The numerous gains which we have made in pedagogy during the present century must not be lost. But it is high time that we take another look at the other basis for sound and effective social education. There seems little doubt that a great gap has developed between schools and scholars. I do not want to argue here whether this is the result of a natural swing of the pendulum away from the rigid, unrealistic control which scholarship had achieved by 1910, of a usurpation by professional educators, or of the abdication of their responsibilities by scholars as they retired to their library carrels to devote themselves exclusively to research. Whatever the causes, the drift from scholars and scholarship is all too evident. It can be seen in the scornful use of the word, "traditional"; in the dogmatic rather than questioning condemnation of separate subjects; in the lack of attention to broad scholarly education in the preparation of those who operate schools and school programs; in petty certification requirements which hamper the achievement of scholarship by prospective teachers and keep some potentially good teachers of a scholarly bent from entering the profession; in the disappearance of academicians from the lists of consultants on curriculum revision; in great curricular "experiments" conducted without reference to academic scholars in the field of

knowledge involved; and in what John Haefner referred to in his presidential message to this Council a few years ago as the "creeping curriculum," in which, as he said so eloquently, "never have so many learned so little about so much." This situation was underscored by Paul Todd this fall on the editor's page of the October issue of *Social Education*.

It should not be necessary for me to explain that I am a supporter of our system of public education. It must be well-known that I have met, in open debate before their own groups, some of our leading academic critics. But I am forced to say that if we are to establish and maintain the desired active cooperation between the schools and their natural allies, the academic scholars, we must see to it that our own attitudes and conduct are such that cooperation is possible. The most crying need in education today is that the gap between schools and scholars must be bridged and, eventually, filled.

There are many signs that now is the time for a concerted effort to achieve that cooperation. Among these signs are the success being achieved in some other fields; the establishment by the American Historical Association of a standing committee on teaching, including among its members a high school teacher and several professional educators; the activities of the Service Center for Teachers of the American Historical Association, including the publication of pamphlets written for teachers by historians and the preparation of a list of historians who are willing to serve as consultants on school curricula; similar, if less spectacular, demonstrations of interest from social scientists other than historians; and the generous contributions of academic scholars from many fields to this Council through articles for our publications, participation in our programs, and service among our officers and on our committees. It may one day be recorded that the most significant action taken at this meeting was the initiation of a National Commission for the Strengthening of the Social Studies, the Commission to seek to bring together those whose cooperation is essential to this purpose.

The time is ripe for schools and scholars and professional and academic educators to unite in the common cause of enlightenment. We must not let it slip away. Let all of us use whatever influences we have to the end that our educational program reaps the enormous benefits which can accrue from advances in scholarship and pedagogy.

1958

OF TEACHING AND SOCIAL INTELLIGENCE

Jack Allen

Jack Allen was professor of history at the George Peabody College for Teachers in Nashville, Tennessee.

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1958

Of Teaching and Social Intelligence

Jack Allen

"Things are in the saddle," observed a perceptive Emerson more than a century ago.

"Tis the day of the chattel,
Web to weave, and corn to grind;
Things are in the saddle,
And ride mankind.

All about him the romanticist observed hardy plants growing from ideological seed so widely broadcast during the Age of Reason. Concerning them, he and kindred spirits could only muse. Words could provide only a temporary distraction at best. The crops were being well husbanded. They were being cultivated with loving care. They symbolized the onrush of an instrumentalism that was destined to reap mighty harvests. For America of Emerson's day was an unsophisticated youngster, robust, hardy, and filled with convincing optimism that the world was its oyster.

It was a time when vigorous challenge overshadowed gloomy report. Few understood it better than those clarion voices who were endeavoring to lead the nation's common schools out of a wilderness of mediocrity and neglect. There was Horace Mann reminding his Board in Massachusetts that "Education ... beyond all other devices of human origin is a greater equalizer of the conditions of men,—the balance wheel of the social machinery ... it gives each man the independence and the means by which he can resist the selfishness of other men." Commenting further, Mann admonished that "for the existence of a wealthy people and a wealthy nation,—intelligence is the grand condition.... That political economy... which busies itself with capital and labor, supply and demand, interest and rent, favorable and unfavorable balances of trade, but leaves out of account the elements of a widespread mental development, is naught but stupendous folly."

To some, like the Reverend Theodore Parker, the prospects for intellectual advance were limitless. "In America," Parker observed, "there are no royal or patrician patrons, no plebeian clients in literature, no immovable aristocracy to withstand or even retard the new genius, talent, or skill of the scholar. There is no class organized, accredited, and confided in, to resist a new idea; only the unorganized inertia of mankind retards the circulation of thought and the march of men." What's more, the prospects for successfully undermining the inertia were good. Everything written, noted the Reverend Parker, "is for the hand of the millions. In three months Mr. Macaulay has more readers in America than Thucydides and Tacitus in twelve centuries. Literature, which was once the sacrament of the few, only a shew-bread to the people, is now the daily meat of the multitude." The duty of the American scholar was clear. He was "to think with the sage and the saint, but talk with common men."

As the nineteenth century proceeded apace, the words of Emerson seemed more prophetic than the hopes of Mann or Parker. The United States busied itself with building a culture of implementation. Strides were taken in the physical world the likes of which civilization had never before witnessed. The rewards, however, were for the adaptor, not the creator. True, the comet of an Edison occasionally flashed across the sky. But this only added credence to a mystical faith that a coterie of lonely inventors busying themselves in dusty attics would somehow produce the great discoveries which would insure a continuation of man's conquest of the physical world. Basic research on either an extensive or cooperative basis was not something to which enthusiastic support was likely to be given.

In searching out and conquering one world after another, however, the nation did, finally, begin to crystallize its deep-seated commitment to education. As if mindful of Benjamin Rush's remark in 1790 that "mothers and school-masters plant the seeds of nearly all the good and evil that exists in our world," universal education at the elementary level became a reality. More advanced schooling was also affected. Toward the close of the nineteenth century, the public high school began to blossom forth, and across the countryside colleges and universities sprang up in growing numbers.

Such educational progress was to the good, but there remained deficiencies aplenty. Fundamental was the problem of securing qualified teachers. There were those along the way, not unmindful of the need, whose insights and observations sound strangely modern. There was David P. Page, for instance, writing advice to teachers in 1847. "All who propose to teach," he stated, "need to recollect that the very basis of fitness for teaching... is a broad and accurate scholarship. To be a teacher one must first of all be a scholar. So much stress is now placed on method and the

theory of teaching that there is great danger of forgetting the supreme importance of scholarship and culture." Late in the century, the famed Committee of Seven, calling attention to the need for trained teachers saw fit to report on two practices which it regarded as distressing. "In one good school," the Committee observed, "history a short time ago was turned over to the professor of athletics, not because he knew history, but apparently in order to fill up his time. In another school a teacher was seen at work who evidently did not have the first qualifications for the task; when the examiner inquired why this teacher was asked to teach history when she knew no history, the answer was that she did not know anything else." It would have been gratifying if David Page's advice could have been followed by successive generations of teachers. Unfortunately the observations of the Committee of Seven were more to the point, at least as far as instruction aimed at raising the level of social intelligence was concerned.

But even in those fortunate schools with capable, scholarly teachers there were additional obstacles to the development of social intelligence. The curriculum, reflecting in some measure a culture of implementation, was also mired in tradition. Those who taught little children concentrated their efforts on a few rudimentary skills—reading, writing, spelling, ciphering. If youngsters increased their social intelligence, if in the later words of the Hoover Committee on *Recent Social Trends*, they acquired some "secure knowledge" about man and his relationships, it was accomplished in considerably less than adequate fashion. Some history providing a few insights into the development of human society; a modicum of geography translated into meaningful understandings of man's relation to the physical earth; little else.

The social studies program in both upper elementary and in secondary schools was virtually the exclusive domain of history. The newer social disciplines received almost no recognition. From the vantage point of the present, one might justifiably raise some question concerning contributions of the newer disciplines to "secure knowledge." At the time, however, they were the best that scholarship had to offer. Moreover, social scientists, like William Graham Sumner and a host of others, were assuredly men of recognized estate.

By the end of the nineteenth century the social sciences had made considerable advance along a broad front. Yet when the educational committees of the 1890's made recommendations concerning the social studies curriculum they dealt almost exclusively with history as a subject of study. If the Committee of Seven, for instance, envisioned an effective social studies teacher as anything but a well trained student of history (with a bow in the direction of some study of method), it is not apparent from the report

the committee published. Even the good education was narrow—a kind of social intelligence with blinders.

The legacy of the nineteenth century clung tenaciously as the United States shouldered its way through the peace and war, the good times and bad, of the succeeding decades. Today we in America are abundantly aware of the impact of a culture of implementation. Many may have been pushed from the table in the great barbecue of the immediate post-Civil War years, but in recent times almost every citizen has seemed able to get in line for at least one course. Mr. Dooley once labeled the cash register the crowning achievement of our civilization. Subsequently the bathtub seemed a more appropriate symbol. Now it could be the television set, for those who count such things inform us that these universal babysitters outnumber in our homes the gleaming white oases which beckon us on Saturday night. From ranch houses where we stare at adult westerns and aboard ranch wagons in which we chauffeur burgeoning families, we sing the praise of production, a phenomenon we see cast in the mystical image of "science."

Yes things are still very much in the saddle. Only it isn't always the older order of things. There are stirrings of discontent that have been erupting sporadically for a long time. The crescendo appears to be building across the culture. The loaf of implementation is being leavened by new concepts of creativity.

No one denies the impact of science. No one questions its importance in the lives of people now and in the future. But there are mounting questions about the relative importance of the science which produces hoola hoops and that which is probing the sources of human malignancy. Furthermore, there is a dulling of the veneration for the scientific method as a means of solving all of man's problems. The allegiance to science remains. The reactions are against a blind faith in scientism and certain directions of scientific effort.

A more humane society is within our grasp. And designs for reaching new levels of social intelligence are promising. Members of the growing family of the social sciences are preparing working data of mounting proportions. American historiography, expanding its interests into all parts of the globe, has increased its services to man's needs and problems. Human geography has enlarged its designs to offer assistance in such areas as political understanding and resource management. Economics has discarded much of its nineteenth-century epistemology in favor of institutionalized investigations of production and use. Political science, through the development of its own empiricism, is providing greater insight into the political behavior of men and institutions. Other kinds of insight into

individual and group behavior are being provided by the sociologist and the social psychologist—questions of leadership and followership, matters of attitude formation, and the like. From the cultural anthropologist has come better understanding of the broad problems of human existence.

Each of these disciplines which man has developed as a convenient means for studying himself and his fellows has grown and prospered. Each embodies certain unique characteristics and has its special contributions. Each, likewise, has particular roles that it plays best in company with one or more of its cousins. Growth has meant expansion. Expansion has led to overlapping. The result is an interrelated character to the study of man. One is not surprised, therefore, today to find history "cultural," geography "historical," economics "political," and so on and on to much more complex mixtures. But singularly or collectively, the end is the same—to know men better in their dealings with one another.

The social studies have, as educational derivatives of the social sciences, a unique role to play in the education of young Americans for responsible civic behavior. It is a role of added significance during periods when, as with the present, the citizenry is confronted with more than normal change in its conceptions of the nature of the good society. There should be no need, therefore, for a defense of the social studies as a basic element in the general education. Assuredly, there are those extremists who view the elementary school largely in terms of a nostalgic three R's and the secondary school as devoted principally to vocational rather than broad cultural interests. The weight of opinion, nonetheless, would seem to support a balanced program of general education with social studies, humanities, and sciences as allies.

Let it be said at once that such an observation provides small comfort for those with a special concern for social studies. Embodied in the foregoing appraisal is a clear set of obligations. While institutional lags are ever present, society does eventually get around to casting off its incrustations. Ultimate survival depends on relevance. Consequently, in a culture shifting its emphases from implementation to higher levels of creativity, that phase of the school program concerned most specifically with the nature of the social world needs to examine afresh the functions it must perform.

The times call for social intelligence based on secure knowledge. They demand social understandings derived from successful mergers of the cultural heritage and current social realities, investigative and operational skills which can be employed in useful civic behavior, and attitudes that will help provide new vitality to our democratic way of life.

First, social understandings. Curriculum requirements here are related in large measure to matters of boundaries and horizons. As previously

observed, each of the social sciences has particular kinds of contributions to make to the knowledge of man and his human relations. The contributions of all, therefore, are required for an adequate social studies program. For some teaching purposes the boundaries of an individual discipline are highly appropriate. To achieve other objectives, the boundaries need to give way to interrelationships. The end is social understanding, the means of disciplinary knowledge fashioned in a variety of ways.

Limited horizons are equally effective as a deterrent to the development of adequate social understandings. Many a student still graduates from an American high school having had his last experience with any organized study of the world in the sixth grade. Large numbers of students spend from a semester to a year with the history of a single state, often practically in isolation from influences beyond the state's borders. Properly conceived the propriety of studying a community, the state, the nation, or a foreign culture can be readily defended. The boundaries in each instance may serve a useful purpose. Rigidity, however, can be the creature of misconception, whether in a third-grade community unit or an eleventh-grade course in American history. Even a first-grade study of the family may have international overtones, for, if the world was once at the doorstep of a six-year-old, it is now even nearer as it is spread daily across his television screen.

The social horizons of citizens, young and old, can, in short, be limited by artificial boundaries, whether they are boundaries related to separate social disciplines or those dictated by the political needs of society.

In a world where social, as well as scientific, change can often be characterized as revolutionary rather than evolutionary, a prime requisite for the social intelligence of every citizen who aspires to remain a free man is the ability to ascertain and evaluate the nature of social phenomena. Changing concepts of the democratic process emphasize the need for the citizen to act affirmatively whatever the role he is called upon to play. How to maintain one's individuality in a world that rightfully demands some measure of conformity is one of the major problems of human existence. That good social studies programs have been concerned with such matters is evidenced by the attention they have given to the critical thinking and problem solving abilities. But even the good programs have operated from too limited a base of knowledge. What is required is a new dimension in skills. The key to this new dimension is provided by the nature of the social sciences themselves, each of which has its special methods for observing society in action. Only in limited ways does this group of investigative skills now have channels into classrooms. Here, is a frontier of intellectual advance as yet largely untouched by the school curriculum. Here is a body

of secure knowledge relating to methodology that offers great potentiality for raising the level of social intelligence.

Now briefly to attitudes, or more specifically, to the system of values which gives American culture its identity. During the past century American thought has frequently been characterized by an overly pragmatic view of human experience. The result has been a tendency to see anything new as better, anything old as outmoded. Such an approach to values requires critical appraisal. In an age wrenched by democratic-totalitarian competition there must be a sense of commitment. The American people need to reflect on those time-tested ideals by which the strength of the republic has been measured—liberty that releases the human spirit; loyalty that binds men to free institutions. To build such ideals into one's personality, to evaluate them adequately in relation to the demands of the present, they must be experienced through the study of history. They must be observed as they have been fused in the crucible of the past.

But for all the concern about new curriculum emphases, little could be accomplished without adequate teachers in the classrooms. The stream of learning cannot rise higher than its source, and, truly, in the school the teacher is the most clearly identifiable source. It would be too much to hope for the attainment of higher levels of social intelligence without guidance provided by teachers of vision and purpose. Creativity is the product of knowledge and know-how and feeling. Good instructional leadership can spark the flame of each.

The American has always viewed his schools as performing a complex of functions. The educational goals envisioned by successive generations, however, have continuously shifted in order of priority. For our times there is a mounting consensus that the foremost purpose of education is intellectual, the enrichment of the mind. Decisions which citizens of the United States will have to make during the latter decades of our exciting century will demand the highest standards of excellence. This nation has built a mighty civilization despite some political and civic muddling that peoples less fortunate in location and resources could hardly have afforded. The future will not be so kind. Only the best social intelligence we can muster will suffice. And much will depend on those who teach the young in the ways of man.

1961

REPORT OF THE PRESIDENT OF THE NATIONAL COUNCIL FOR THE SOCIAL STUDIES

Emlyn Jones

Emlyn Jones was a teacher of social studies in the public schools of Seattle, Washington.

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1961

Report of the President of the National Council for the Social Studies

Emlyn Jones

This has been a year of awakening interest in the social studies. This interest has manifested itself in many ways. The National Association of Secondary School Principals has taken a strong position in pointing out the vital nature of the social studies and recommending that there be a continuous sequence for all students in our field from the kindergarten through the junior college. I am confident that we as an organization and also as individual teachers of the social studies will do all we can to help carry out the recommendations which appeared in the Secondary Principals' *Bulletin* of September 1, 1961.

Another way in which this awakening interest has been demonstrated is in the substantial increase in membership in the National Council for the Social Studies. I am pleased to report that during the past year we have gained approximately 1,200 new members. This puts us well over the 9,000 mark. We welcome these new members and will be looking for their ideas for improving the Council and strengthening the program of social studies instruction.

There is also the widespread interest in Continental Classroom's presentations on American government which the National Council for the Social Studies has co-sponsored. We can point also to the evidence of financial support for projects in our field by several foundations and by such programs as that of the New York State Department's provisions of scholarships for teachers who wish to engage in summer study at colleges and universities offering work in Asian and African studies.

We, of course, are all aware of the importance of the cooperation that has been going on for the past year between the American Council of Learned Societies and the National Council for the Social Studies. This cooperative project for improving and strengthening the program of the

social studies has grown out of action taken by the Board of Directors of the NCSS at the meeting in Pittsburgh in 1957. Since that date, the NCSS has been attempting to enlist financial support for a massive study of the social studies curriculum. We deeply appreciate the assistance of the ACLS in appointing eight specialists from the various social science disciplines to set forth the basic concepts from their respective fields in position papers prepared for presentation at the National Council's annual convention. We hope cooperation between the two organizations will continue until the task of reconstructing the social studies is brought to a successful conclusion.

Most heartening is the stirring of interest that is taking place at the local level. It has been my good fortune to travel more than 14,000 miles throughout the country during this past year working with school systems, teacher groups, curriculum departments, and local social studies councils from Seattle, Washington, to Sanford, Florida. Everywhere there are teachers, council members, school administrators, and others either hard at work or anxious to begin work on their social studies programs. The Indiana Council, for example, early last spring sponsored a state-wide exchange of ideas on the social studies and touched off improvement programs in many school systems in Indiana. The Wisconsin Council has initiated an inquiry into what the social studies should be in that state and is giving leadership to an improvement project there. The Puget Sound Council has been working on a four-point inquiry in the Northwest and expects to make recommendations raising the sights of social studies teachers and school administrators in that area. Much progress is already being made. In the House of Delegates meeting of November 22, 1961, representatives from 14 states gave brief reports on improvements being carried on. Lack of time prevents me from mentioning others equally deserving of attention.

The attempts to expand and improve the social studies is taking three forms. First, there is the effort to build a more effective sequence from the kindergarten through the high school and on into the college. There are still many gaps in the social studies sequence that need closing, particularly at the high school level. Too many high schools still allow their young people to graduate with little or no study of world history or world problems. On the positive side, however, there are many schools constructing and offering new courses. On every hand one can see new and up-to-date material on Africa, Asia, and Latin America being incorporated into the courses of study. New emphasis is being given to economics, history courses are being improved in quality, and a re-thinking of the nature of the senior problems course is taking place.

Secondly, there is a concerted attempt to improve the quality of teaching of the social studies. The notion that almost anyone, regardless of his training, can teach the social studies is being questioned at last. This deplorable attitude is being replaced by a realization that such a vital and complex field needs the best teaching we can get. Improvement in this respect is being carried out in two ways. First, standards are being raised in the pre-service preparation of social studies teachers. There have been recent developments in Wisconsin and New York where the state departments have raised the amount of college study of the social sciences to 51 and 54 semester hours, respectively, before allowing teachers to become certified in the social studies. The NEA report of its TEPS commissions' recommendations published under the title, *New Horizons*, has urged a six-year preparation for teachers. As to a second aspect of the improvement of instruction, programs sponsored by the American Historical Association, the American Council of Learned Societies, the Asia Society, and various economic organizations are providing opportunities for social studies teachers to bring themselves up to date on scholarship and to gain deeper insights into the subjects they are teaching. Team teaching is also having a healthy and significant growth. This method of procedure growth is leading teachers to think through goals, content, and methods of instruction in addition to making use of the particular talents of the members of the team.

Thirdly, there is a matter of materials, equipment, and classrooms. While we can say that materials such as textbooks, films, and maps have been vastly improved, the other two items have not advanced beyond the embryo stage. Here and there we see a few well planned social studies classrooms and departmental facilities, but for the most part the picture is rather dismal. It is dismaying to visit a brand new high school and walk past the well equipped shops with thousands of dollars of gleaming machinery, the home economics rooms, the music rooms, the science laboratories, the electronically wired-up language rooms, and the wonderfully equipped gymnasiums, and then to enter the social studies room consisting of three walls of concrete block and a row of windows. Yes, there may be 15 or 20 feet of chalkboard, six feet or so of bulletin board, three or four bookshelves, and display rail enough to hang up about one and a half maps, but this will be all. If there is any area of the social studies that hasn't been given any attention since 1916, this is it. Such poorly equipped rooms discourage new methods or experimentation. They force the teacher into the page-by-page approach that has far too long characterized social studies instruction. I would recommend that the Council, and indeed all of us, give some attention to this problem.

There have, of course, been some disappointments during the year. I would be remiss if I didn't report to you that I have observed some school systems where the social studies program is about as adequate for the jet age as Jack Benny's Maxwell, nor are there any signs in some systems that they want to turn it in for a new model. Fortunately, I do not believe these are typical.

No such financial support as has been given to other areas of the curriculum for program development, equipment, and up-grading of teachers has come to the social studies despite the efforts of your officers and the fine statement presented to the relevant committees of Congress by our Executive Secretary.

Yet, on the whole, it has been a year of great promise. It has given me the feeling that the next few years will bring opportunities to make substantial progress. I hope that we in our national organization and as devoted teachers of the social studies will make the most of them.

1962

A DISCIPLINE FOR THE SOCIAL STUDIES

Samuel P. McCutchen

Samuel P. McCutchen was a professor of education at New York University.

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1962

A Discipline for the Social Studies

Samuel P. McCutchen

Every man, I am sure, would like to make his valedictory meaningful—to summarize his career in advice and admonitions which would give guidance and sure direction to the young and stalwart. The difficulty is that the bright and new ideas of one's youth, if tenaciously held, become the accepted tenets of middle age and the outworn dogma of the elderly. Merely standing still, the radical becomes first the liberal, then the conservative, and ultimately the reactionary. If I propose no new panacea, at least I hope to pull together familiar materials into a synthesis which may renew insights into our professional purposes and bolster pride in our chosen field.

Hypothesis and Definition

For nearly 50 years after the achievement of American independence, it was grammatically proper to say "The United States are..." After that half-century the separate states had welded themselves into a unity with a sufficient integrity to permit properly the usage, "The United States is..." After a similar period of growing together, we have now reached a point where properly we may say "The social studies *is* a subject taught in schools" instead of "The social studies *are* . . ."

The analogy between the United States and the social studies is not a strong one; too much traffic on it might wear it out, but at least superficially, there are some elements of comparability. The states maintained their basic sovereignty until living together strengthened a nationalism which built its pattern of values and inculcated them in the American people. The social studies has its components too, and their separateness has been quite discernible even to those whose view of the educational scene is only surface deep.

The hypothesis which I propose to consider is this: the existence of a discipline can weld separate elements of subject matter into a single field which will have its own integrity.

The key term here needing definition is "discipline." Let me attempt it. A discipline is a pattern of values which imposes a pattern of behavior on its disciples. This definition seems to me to be accurate when applied to religions, to isms, to social discipline, family discipline, schoolroom discipline, self-discipline. I assume it can properly be applied when we speak of the scholarly disciplines. If this assumption is correct, then each of the scholarly disciplines imposes its unique or peculiar pattern of behavior on those of its disciples who have been properly and thoroughly trained. All historians worthy of the name ought to have common elements in their professional behavior—in research, thought, and pronouncement. The same should be true of all economists, geographers, sociologists, *et cetera*. This seems, soberly and seriously, to be the case.

Associated with each scholarly discipline is a body of content in which the disciples work. It is the material which is most congenial to the values and behavior of the discipline; it is necessary to the discipline, but it is not an integral part of it. The untrained neophyte working in historical material is quite likely to commit errors of both commission and omission which the historian would avoid with ease and certainty.

The trained practitioners in a scholarly discipline are primarily engaged in exploring their area of content, in pushing forward its frontiers, and in organizing the data thus amassed into systematic frameworks. It seems to me important to note that these systems of organization are generally those most useful to the disciples and practitioners, and not those most meaningful to the public.

Actually, the lines of demarcation between the several scholarly disciplines are not as sharp and clean-cut as we are sometimes led to believe. The principles of sound research, of critical thinking, and the tenets of good scholarship are basically similar even when separate terminology may be used to describe them. Neither are the lines demarcating bodies of content clearly drawn. The economist must invade political science, the sociologist makes use of social psychology, the historian deals with any of these fields, and the geographer professes to offer basic grounding for them all.

Whatever the kinship of disciplinary values and the areas of content held in common by the scholarly disciplines, the various organized groups of scholars now are urging the inclusion of their disciplines in the elementary and secondary social studies programs. The professional organizations of anthropology, economics, geography, history, political science, and

sociology have each established committees or task forces for this purpose. Each one, independent of the others, has proposed (or hopes to propose) a curriculum comprehensively covering grades K through 12. Without machinery for coordinating these drives and without plan for selecting content functional to a higher purpose, the end result of these independent efforts can only be a struggle of power politics in which the scholarly discipline with the loudest voice and longest purse will capture the coveted later years of the senior high school, pushing the weaker fields into the elementary grades.

An alternative to this destructive struggle can be advanced in the hypothesis presented here: the existence of a discipline can weld separate elements of subject matter into a single field with its own integrity.

For our part, our failure to bring coherence to the social studies can quickly be demonstrated by a glance at the past. Taught in a sequence prescribed in 1916, the social studies grew out of history and political science, then history plus geography. As economics and sociology have come to be included, the resultant melange has become more complicated and we have attained a goulash in which the meat, potatoes, and onions are in the same pot but are still not truly synthesized, digested, integrated.

This has been largely due to the fact that social studies teachers have been trying to use the various separate organizations of content, each designed by the logic and for the convenience of the various scholarly disciplines. Failing thus far to achieve and accept a discipline of our own, we have tried to use the discipline of history (or occasionally geography) to make the content of economics, political science, and sociology fit into our scheme of teaching, while retaining the multiple frames of content organization. The perplexity will mount as anthropology and social psychology move over the horizon and into use.

The beginning of wisdom in discerning, describing and defining a discipline for the social studies is to establish the basic task, the *raison d'être* of the social studies. Perhaps the most basic reason for our public, tax-supported schools is that the school is the agency set up to induct the young into this society—a society, be it noted, which distinctively aspires to be self-perfecting.

Of the various tools, or areas of study, available to the school, the social studies is the one most heavily relied on to carry out this assignment. English, with its combination of literature, composition, and speech, has a part of this task but its preferred outcome is not civic competence but rather a heightened aesthetic enjoyment and an increase in the effectiveness of communication. Physical education undertakes to provide sound bodies, leaving the training of sound minds to others. Mathematics, on the

other hand, would train the mind to logic, but it is the sterile logic of mathematical abstractions. Home economics and other vocational training are satisfied in the main to increase the earning, using, spending powers of the new generation. Science may explain the physical world to the neophytes; it has improved health and raised standards of living, and through research pushed into new frontiers of knowledge (even Venus is not safe from science!), but if the scientists are trying to aid a society to perfect itself, the hydrogen bomb is a queer tool!

Having thus stirred up feuds with fellow teachers which were never dormant anyway, I return to my thesis that the social studies' major responsibility is to induct the young into a self-perfected, though tough, society. Our program, curriculum, and teaching should be functional to this assignment. The word *functional* is important. Keep it in mind.

Major Elements in the Discipline

Our program must induct young people into today's society, help them to understand it, to find meaningful places in it, and make it more livable; that is, move it closer to its ideals. This task identifies these four elements of the discipline of the social studies:

- A. The societal goals of America
- B. The heritage and values of Western civilization
- C. The dimensions and interrelationships of today's world.
- D. A specific process of rational inquiry and the tenets of good scholarship.

It may be profitable to look briefly at each of these disciplinary values.

The societal goals of America are those ideals of the nation formulated during past generations and accepted by the society of today. In 1957 the National Council's Committee on Concepts and Values proposed a list of 14 social goals which it recommended as the bases from which social studies content should be derived. Its report is a National Council publication entitled *A Guide to Content in the Social Studies*.¹ Excerpts from its introduction may clarify this important element of the social studies discipline:

"The most inclusive aim of social studies... is to help young people learn to carry on the free society they have inherited, to make whatever changes modern conditions demand or creative imagination suggests that are consistent with its basic principles and values, and to hand it on to their offspring better than they received it.

"While any brief definition of a free society is hazardous, it is one in which the central value is the preciousness of the individual human life; it is one in which the people have effective control over decisions affecting their welfare, either through freely chosen representatives or through

freedom of choice among competing demands for workers, goods, and services. . . .

"Only a small minority of the peoples of the earth, either at the present time or in the course of history, have been able to manage their own affairs successfully in this fashion. To be competent to rule themselves, each new generation must learn to understand and appreciate the central concepts and values that make a free society what it is. That society, with its increasing knowledge and control of the physical environment, must recognize and make capital of its interdependence. Its members have need for the skills of effective participation in the groups to which they belong—from the family to the global group that is mankind. The changes which it effects in its institutions should be orderly. We cannot foresee the specific problems of the next generation or give the answers in advance; it is the right and duty of free men to think for themselves, to find their own answers, to unite in resolute action.

"Hence we cannot indoctrinate, in the sense of teaching children specific answers to specific problems but we can teach them the central principles and values of a free society. For example, the very principle that it is their right and duty to think for themselves is a principle that has to be inculcated. Competence in thinking for themselves is an ability which children can develop only through practice."

The heritage and values of Western civilization are a second ingredient in the pattern of values which make up a discipline for the social studies.

The competition between West and East is a phenomenon too obvious to require belaboring. The challenge of communistic ideology gives depth to the competition between Russian and American power. Emergent nations in Asia and Africa waver between totalitarianism and democracy. If we are to persuade others to our way of life, we need to know—and teach—its essential and distinctive ingredients. Some of those elements, best taught in the historical setting from which they emerged and in which they developed, are:

- The solutions of ancient Egypt and Persia to the problem of empire;
- The emergence of monotheism in Hebrew history;
- Pure democracy in the Hellenic city states of Greece;
- The philosophies of human relations—Epicureanism, Stoicism, early Christianity—in the Hellenistic period;
- The concept of law in Rome, and the Roman success in building; a stable, poly-ethnic state flourishing in the *Pax Romana*;
- The unquestioning piety of the high Middle Ages in Western Europe which built the cathedrals, and the stability furnished to that period by the feudal, manorial, and guild systems;

The Renaissance, emphasizing the importance of the individual and of the questing mind, alert for new learning;
The Industrial Revolution, substituting machines for muscle power;
The democratic revolutions in England, America, and France;
The swelling burst of nationalism which characterized the nineteenth century in the Western world.

These make up a minimum list of the heritage of western civilization—an essential part of the discipline of the social studies.

Basic to the induction of the young into the culture is the responsibility of the teacher to know the dimensions, the major components, and the interrelationships of today's world. To this responsibility, pertinent content from the various social sciences must be drawn. This element in the discipline of the social studies has two bearings: The first is the new and significant developments affecting the American scene; the second, the nascent non-Western cultures pressing into contact with our everyday lives.

For the new developments now affecting the American scene, I know of no better analysis than that presented in the 1958 report of the Commission of the Social Studies of the National Council. There some seven basic changes and movements which characterize contemporary American society are listed.

First is the ongoing and accelerating scientific revolution. Almost every day we are astounded at technological innovation which changes our ways of living and working, and some of us fear further change which may displace us and replace us with a machine. Beneath the visible technology there is scientific discovery which will have ultimate meaning to our very lives and to posterity.

Second is the contracting world of complex international relations. While the United Nations serves as an arena in which East and West play global power politics, we strive for men's good opinions and to raise standards of living throughout the world in strangely uncoordinated ways. While our public health experts successfully attack the death rate in underdeveloped countries, our agricultural and industrial technicians try frantically to change old ways of producing and processing in an effort to help these swelling populations feed themselves.

This immediately calls attention to the *third* factor—the current population explosion. At the rate of more than 45 million a year, the earth's population will double before the year 2000. Disturbingly, the rate of growth is not uniform. Asia, with one-fifth of the world's land area, already has more than one-half of the world's population.

The *fourth* factor is the penetrating influence of public policy in all phases of life. We have come a long way from Jefferson's effort to hold our

central government to few and simple functions. Air pollution, water supply, civic rights, and working conditions are only a few of the areas which were once purely of local concern and now are federal affairs—and the role of the individual is, of course, affected.

Factor *five* deals with changing economic structures and patterns. The American economy is now mammoth, intricate, and impersonal. Not only is the total product so great that it challenges the imagination, but the productive units within it—corporations, for example—grow rapidly in size, intricacy, and impersonality. Impressively, automation challenges us to find ways by which automatic machinery may increase happiness, not fear.

The *sixth* factor is the emergence of the behavioral sciences. Sociology and social psychology and political science are probing for explanations of human behavior both of individuals and of groups. It is too pat to say that they have discovered that people are funnier than anybody, but it is safe to say that we can be sure that human nature can be changed. There is therefore hope for education.

Finally, today's social world is witnessing changes and conflicts in values and ethics. The rapidity of change in the other six areas mentioned has complicated the application of older, accepted values to new problems. People are increasingly less certain about the boundary line between right and wrong. The national society is torn by value conflicts on such issues as race relations, individualism versus conformity, idealism versus materialism.

These seven factors affect the American scene. The new, non-Western nations also call for our attention and study with the same level of depth and thoroughness which we have been devoting, and still should give to representative nations within Western culture.

It is obvious that when the roster of membership in the United Nations has reached more than 100, we cannot study each in depth. This means selection of European, Latin American, Asiatic, and African nations from among the total of possibilities, making sure that geographical range as well as variety of cultural complexity enters into the choice. The geographical areas selected can be specific enough to be identified as nations or broad enough to be the culture areas proposed by the 1959 Yearbook of the National Council.

Perhaps the cultural anthropologists may yet furnish us with the proper outline by which to study culture areas. Until they do, let me suggest this 6-point profile: (1) the physical environment; (2) the economic activities; (3) the social institutions; (4) the political machinery; (5) the value system (folkways, mores, morals, ethics, religion); and (6) the history of the development from primitive to complex culture.

The fourth and final major component of the discipline for the social studies deals less with content and more with method—less with WHAT and more with HOW. In my judgment it is the crux of the whole problem of a discipline. Without a specific process of rational inquiry—or critical thinking, or the problems approach (there are many synonyms)—we are only drillmasters of a content which has little function and is quickly forgotten.

Indulge me, please, if I turn slightly autobiographical. I was trained in history as pure and as undefiled by applicability as the University of Chicago in the 1920's could make it. I had made contributions to existing knowledge of such profundity as "The Attitude of Robert Toombs Toward Secession," "The Back-Country People of North Carolina and the Regulator Movement," and "The Political Career of Albert Gallatin Brown." Frankly, I was full to the ears with a cynical sense of "What of it?" Then the circumstances of my teaching challenged me with a problem of immensely greater magnitude: "How can we teach so that all of our students will habitually behave in ways consistent with our society's ideals?"

It is a question which will, I still believe, yield to research. When it does and we find good answers, we can accurately speak of a science of education. Until we find those answers, we are truly little more than witch doctors, muttering incantations and waving symbols. It is a problem to which a man may devote a professional career, end that career with nothing more than a promising hypothesis, and yet feel no sense of uselessness and failure.

The hypothesis to which I have been committed for 30 years is the problems approach. In 1932 it was radical; in 1962 it is conventional; perhaps by 1967 it will have been replaced by another alternative such as togetherness and group dynamics. On its merits I now insist that the discipline of the social studies requires us to formulate a specific process of rational inquiry, to use that process in our professional work, to teach the process both in its component steps and in its entirety, and to teach it so well and so enthusiastically that our pupils will understand it, become skilled in it, and will use it intelligently on the social problems, which confront them as citizens of a free society.

Although there is a bulletin in the Curriculum Series of National Council publications which serves as a guide, let me be doctrinaire and propose such a process of rational inquiry. A citizen faced by a social problem would: (1) sense that a problem exists; (2) define the problem in specific terms; (3) consider plans for study and action; (4) collect and interpret pertinent information; (5) reach a tentative conclusion; and (6) take action consistent to the decision reached. These steps can be taught in a wide variety of content, and the skills involved in each can be increased during the years of the elementary and secondary schools. At least once, they should

be made the basis for an organized course so that each student can put his skills together and learn how social problems yield to their intelligent use.

The element of rational inquiry in the social studies discipline has another phase to it. The discipline imposes on its disciples the need to use the tenets and techniques of good scholarship in study and research. In this area, as in so many others, there is a publication of the National Council which is qualified to be of help. The 1953 Yearbook deals with skills in social studies and it is to be up-dated in the near future. In briefer summary, let me suggest these skills which contribute to good scholarship:

- Locating and gathering information from a variety of sources;
- Interpreting verbal and graphic materials;
- Developing a sense of time and chronology;
- Analyzing and evaluating social studies materials;
- Synthesizing and applying materials;
- Skills of comprehension;
- Skills of presenting social studies materials.

Conclusion

A discipline should impose a pattern of behavior on its disciples. The discipline of the social studies should impose itself, then, on the teachers of social studies, directing what they teach and how they teach it; on the pupils in their behavior of learning, making it more purposeful and orderly; and on pupils and teachers alike in their civic behavior.

Unless we can focus sharply and successfully and demonstrate that we can really develop civic competence, our place in the school curriculum—our percentage of student time—is sure to diminish. Mere acquaintance with cultural niceties cannot compete with driver education.

This paper is not an attempt to propose revolutionary educational doctrine or to create a startlingly new point of view. Practically everything said here has been said before by someone who probably said it better. What has been attempted is to pull together these several pieces, to propose a thesis for their synthesis, and to examine their relevance to the thesis. The existence of a discipline can weld the separate elements of subject matter into a single field with its own integrity.

If we become aware of our discipline and of our discipleship, we need not further suffer under such apologies as "history and the social sciences" or "interdisciplinary." Ours are the proud tasks of (1) patriotism, (2) Western culture, (3) the contemporary world, and (4) rational inquiry.

Notes

1. National Council for the Social Studies, Committee on Concepts and Values. *A Guide to Content in the Social Studies*. Washington, DC: The Council, 1957.

1963

QUALITY TEACHING: THE CHALLENGE OF THE SIXTIES

Stella Kern

Stella Kern was chairman of social studies for the public schools of Chicago, Illinois.

This presidential address was presented on November 22, 1963 to the 43rd Annual Conference of the National Council for the Social Studies at Los Angeles, California. It was published initially in *Social Education*, Volume 28 (March 1964): 138-140.

1963

Quality Teaching: The Challenge of the Sixties

Stella Kern

Most of the 15 million teachers in the world today are striving for quality teaching. This involves both what should be taught and how it can best be taught. In the National Council for the Social Studies we have long been concerned with what should be taught, both with the titles of courses and with their content. What we teach is extremely important, for it is largely what we learn that makes us what we are. Teach a man engineering and he becomes an engineer. Teach a child Americanism and he becomes an American. It is what the man and the child learn that makes an engineer or an American, but it is largely how they are taught that determines the quality of the engineering or Americanism they learn.

What research is under way to determine what we should teach and how the social studies can be taught most effectively? Can we determine objectively whether the social studies disciplines should be taught separately or whether they can be interwoven and, if so, which ones, and how much? What research is needed to determine the kind of continuity an effective social studies program should have?

The test of a school system is the amount and quality of the education it provides, and quality education is provided only by quality teaching. The provision of quality education is the teacher's greatest challenge, and this means more than education in the areas of mathematics, science, and technology, and fields that receive the largest federal support. Our democracy requires, now more than ever, alert, well-informed, loyal and straight-thinking citizens capable of analyzing perplexing issues, making wise decisions and assuming responsibilities. Our nation cannot endure without responsible, interested, civic-minded citizens able to cope with the problems of our modern world.

What is Quality Education?

Quality teaching is a highly complex process. Knowledge cannot be packaged, labeled, and handed to children. The curriculum must be dynamic. It is constantly changing. Since 1900 more mathematics and science have been developed and added to our storehouse of knowledge than had been developed in all the preceding ages, and this vast storehouse is now just about doubling every ten years. The increase in the social studies, though much less spectacular, is nevertheless substantial. Every day we need to learn more history, geography, economics, political science, sociology, and anthropology. New words emerge for new ideas and old words assume new meanings with the growth of understanding. Yet the social studies are falling farther and farther behind in the race with mathematics, science, and technology, and there is a time lag, often a long one, as schools strive to keep pace with our rapidly growing culture. We must reduce this time lag. Science is taking us to the moon, and we haven't learned to live peacefully on earth. Quality education, especially in the social studies at this time in history, must be up to the minute in content and up to the moment in method. How can this be accomplished?

Writing in *Social Education* in January 1963 on the subject, "Ways of Knowing," Earl Johnson pointed out that these ways are universal. "The ways of knowing," he said, "are the ways with which man, even mankind is endowed. They are the way of facts, the way of method or logic by which man orders his facts, and the way of imagination by which he becomes sensitive to the value of his facts."

Earl Johnson emphasized the important part imagination plays in education when he continued: "We do less than we ought to nourish our students' intuitive and imaginative powers, for they are the midwives to new forms of thought and conduct, new vistas, and even new social institutions and systems. These powers are sorely needed in a time when the capacity to feel with and be duly moved by the life and labors of people in far-flung places may well be the deciding factors in world comity and peace."

Quality education, then, involves far more than the mere acquisition of facts transmitted and reinforced by routine and drills. The teacher must be more concerned with arousing curiosity than with filling the memory, and more with fact-development than with his own fact-giving. It is relatively easy to discipline the memory and supply facts, but such processes do not adequately stimulate mental growth. It is considerably more difficult to arouse curiosity and inspire ambition in students, but unless we can do so, the students cannot grow and mature.

We as teachers owe it to the students themselves and to society to see that this generation does grow and mature. We face an insistent question: "Can enough Americans learn enough soon enough to meet the challenges confronting us?" "Clear vision and creative thinking are even more urgent today," Lewis Paul Todd wrote in the *Civic Leader* last April: "The decade of the 1960's is fulfilling in every respect the predictions of those who foresaw that it would be the most critical in the nation's history. Whether the United States will in ten years from now still hold its pre-eminent position in the world depends upon the ability of the American people and their leaders in 1963 and the years immediately ahead to recognize the nature of the changes that are transforming the world and to respond to these changes with imagination and vigor."

Today's students must have some understanding of the larger world. They must learn to accept their responsibility to participate as effective citizens in it. Surely they must understand that they are part of the great human family, and that curtailment of freedom any place on earth threatens their own freedom. Recently a class was discussing the arrest in Chicago of some Negro citizens who were picketing for larger opportunities for education. One of the boys in the class commented: "When I first read about it, my reaction was that I couldn't care less if they arrested all the pickets. But when I really thought about the problem, I was forced to conclude that if the police could arrest a Negro for picketing, I, too, could be arrested if I picketed for what I considered a just cause." To be truly effective citizens, students must not only develop a deep concern for other people; they must translate such convictions into action. Are we adequately teaching our students how and why this must be done?

Quality education also includes the will to act—to do the right thing. One does right only when he wants to do right. The motivation for right conduct is the great problem of character education. Quality education seeks to develop moral and spiritual as well as intellectual qualities. It seeks to develop thinkers who have a concern for others.

The Role of the Teacher

The first requisite of quality teaching is quality teachers. In addressing the World Conference of Teachers in Stockholm a year ago, General Eisenhower said, "The dedicated teacher is possibly the most important individual in our modern world." No school system is better than the level of its teachers. For in the final analysis it is not what the state or the national government decrees should be taught or what the curriculum guides suggest, but what the teacher teaches in the classroom that is itself curriculum. The teacher, according to Erasmus, has three functions: he pleas-

es, he teaches or instructs, he moves or inspires. Almost any teacher can please and, up to a point, instruct; only those of superb quality can inspire, or, as Plato put it, throw off sparks to set fire to the tinder.

Sir Ronald Gould, knighted by Queen Elizabeth for his leadership in education in England, characterized the dedicated teacher as one "who serves all." For, Sir Ronald continued, "at his best this is precisely what the teacher does. He provides the training for industry, the judgment to make democracy work, the attitude of mind to give law its force, the character-training to give life meaning. He is an instrument for improving man and society. Year by year he and his work become more and more essential. Let us then proudly realize how vast, how important, how exciting, how responsible is our task. There is none greater."

With all the will in the world teachers cannot be expected to assume responsibilities for which they are not prepared. If we are to have quality education provided by quality teachers, then we must look to our teacher-training institutions. The new knowledge about the learning processes should find its way more promptly into the classroom, for all too often methods are based on past practices rather than on modern research.

The Slow Reader

Let me say at this point I'm talking about quality education for *all* students—not just the gifted. One of the immediate problems we face with the slower learner is the problem of reading.

Last spring with the help of the National Council staff I sent out a questionnaire to 300 presidents of state and local councils and other leaders in the field of social studies in the secondary schools. One of the questions was: Are there any social studies classes designed to meet the needs of the slow reader in your school? Forty percent of those who replied said there are such remedial classes in their schools. These answers came from 14 states in which large population centers are located. How to teach a child to read up to his ability is a complex problem and there is no easy answer, but we must teach the vast majority of our youth to read better. Can the new technology aid in motivating children to read or to develop their reading skill?

To illustrate how serious this problem is, consider the break-down of classes of one senior high school in a large city system where a variety of races and nationalities make up the student body. Last September 973 ninth graders entered this school. These freshmen were given various reading tests. As a result, about one-third are assigned to basic English classes, which means that they read on the sixth-grade level or lower; approximately another one-third are in essential English classes, which

means that they read on the seventh-grade level; the other one-third are in regular English classes, and in two honor classes.

Many of these students have moved into the city from other states; many are from broken homes' some have IQ's in the 60's and 70's—but whatever the reason, it is a horrifying fact that approximately two-thirds of this freshman class of 973 American youth cannot read eighth-grade material with fluency and comprehension. And yet these handicapped and retarded young people will soon be voters and help make important decisions that determine our destiny.

It would be unfair to this school not to add that about 45 percent of the graduating class of last June are in college this fall and that 19 seniors, nearly 20 percent of the group entering college, won scholarships. This achievement indeed required quality teaching.

Teaching pupils to read up to grade is one of the great problems facing school systems today. But the teacher-training institutions are not preparing social studies teachers, or any teachers for that matter, how to teach 15-year-old pupils remedial reading on the fourth- or fifth-grade level. The quality teacher must create in these students a desire to develop to the limit of their capacity. I believe we should be doing research that will help determine the relation of the social studies teacher to this reading problem.

A student who can read up to grade is usually successful and happy in high school. Problem children and drop-outs are usually first of all reading problems. Reading and discussion are the basic learning activities in high school, and no one has found a substitute for the ability to read. I submit that low achievement in reading is at the root of the dropout problem which sorely plagues American education today. The school that I referred to earlier graduates less than 40 percent of the students who enter as freshmen. With the present status of reading, how could it be otherwise? How can we teach students to read social studies material critically and solve problems if they cannot read elementary material?

More than 800,000 teenagers quit school last year. Most of these young people were poor readers. How can illiterates be successful in life? And who can believe that an illiterate citizen has satisfactory economic and social competence. The problem of the dropout has clear implications for the social studies teacher. Dropouts seldom get into a problem-solving course, since most of these are given in the twelfth grade. Perhaps we need an American problems course on the eighth- or ninth-grade level.

I do not mean to imply that the problem of the slow learner has not been recognized by educators. It has, and it is receiving more attention today in my own school system and in other parts of the country than ever

before. There is an increasing abundance of excellent current materials, good textbooks, visual aids, and study guides for the average and the talented student. Although some publishers are working on the problem of providing suitable and adequate material for poor readers, they still have a long way to go.

It is not enough in high school to organize classes in remedial English and social studies. Something more must be done in the lower grades to teach children to read. Remedial reading is, after all, just teaching later what a pupil should have been taught earlier. If this problem is to be solved, it will be done only through research and the help of dedicated administrators and professors and teachers.

School subjects begin to interest the adolescent when he feels that they concern him, when he can make real progress in them, and when he begins to feel successful in his search for meaning. Four years ago a boy from a rural area moved to the city and enrolled in a large high school. Because of a deficiency in reading skills, the boy was placed in a remedial reading class. Fortunately, he came in contact with a quality teacher. Through guidance and understanding and the work of this dedicated teacher, he graduated from high school. After receiving his diploma he wrote this note to his teacher: "I'm the first person in my entire family to graduate from high school. Without your understanding and help I never would have made it." The students recognize and appreciate quality teaching.

More and better public support is required if we are to have the experimentation we need. The section on education in *Goals for Americans* concludes with these words: "American education can be as good as the American people want it to be. And no better. And in striving for excellence, we must never forget that American education has a clear mission to accomplish with every single child who walks into school.... Our schools must prepare *all* young people, whatever their talents, for the serious business of being free men and women."

What are the implications here for the social studies teacher and for our profession?

The quality of its education makes a nation great and enables it to survive in this world of fierce competition where divergent philosophies of life struggle for mastery. Our survival and the welfare of our people depend upon the amount and quality of our education. The way we teach gives direction to education and molds the citizens who will guide our nation tomorrow. As President Kennedy declared last February: "Education is both the foundation and the unifying force of our democratic way of life." It is through *education in the present* that we can *pay our debt to the past* and *provide adequately for posterity*.

1964

THE INHUMANITIES

Isidore Starr

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1964

The Inhumanities

Isidore Starr

A number of years ago, an associate superintendent in the New York City school system and I, a high school classroom teacher at the time, were invited to address a convocation of John Hay Fellows, their principals and superintendents, on the subject of "the humanities." The associate superintendent asked me to attend a conference in his office to discuss our roles at the meeting.

Said the superintendent to me: "Starr, I shall discuss the humanities from the *vantage point* of the administrator. What do you propose to do?"

I replied: "Sir, I shall discuss the humanities from the *disadvantage point* of the classroom teacher."

Since rank has its privileges and power, the program notes indicated that the humanities would be examined from the *vantage points of the administrator and the classroom teacher*. But I must confess that on that occasion I smuggled in my thoughts on the subject under the term, "the inhumanities." Frankly, I am still so intrigued with the courage that I manifested in that talk, as well as with the thoughts that emerged from my pursuit of the humanities, that I shall take this opportunity to explore the subject in greater detail.

During the 11 years which have elapsed since my talk before the John Hay Fellows, time and again the idea of the inhumanities has intruded itself into my thinking. In order to free myself from this internal pressure, I shall take the term and bring it up to date as it manifests itself on the current educational scene.

From the moment that Terence uttered his classic observation, *Homo sum; humani nihil a me alienum puto* (I am a man; and nothing that concerns a man do I deem a matter of indifference to me), until the 1964 Report of the Commission on the Humanities, many perceptive and sensitive men and women have been hypnotized by the call to clarify that elusive, yet

magnetic term, the humanities. For some, this term traverses fields of intellectual contemplation; for others, it represents an attitude toward life.

For me, the humanities represent a mood, a method, and a commitment. The mood is one of optimism concerning the destiny of man tempered with realism. In contemplating the great equations of life, the spirit of the humanities sees more good in man than evil, more justice than injustice, more beauty than ugliness, more truth than falsehood, more triumph than tragedy.

The method is one of honest and scrupulous inquiry into the human condition, the ways of man, tempered with intellectual humility concerning the answers to "the big questions—the cosmological questions." The spirit of the humanities whispers to us that all the evidence is never really in, except perhaps in the long run when we are all dead.

And finally, there is the commitment to the improvement of man through broadening his horizons and deepening his perspectives. The commitment is to contemplation tempered with a program of action in the pursuit of a society where the dignity and integrity of each person will contribute to the good life for all mankind.

This mood, this method, and this commitment can flourish only where there is full, free, and frank communication and cooperation among those who profess to teach and practice the humanities. Any condition, any practice, and any procedure which clogs the channels of communication and cooperation in the field of education can then be described as the inhumanities.

Whereas the humanities are rooted in optimism, rational inquiry, and commitment to man; the inhumanities are characterized by opportunism, rationalization, and commitment to oneself.

The inhumanities spring, in part, from the growth in size of American education and the hasty response to this challenge—a response based on expediency.

American education today is a big, sprawling enterprise with more than two million teachers, more than 50 million students, and an investment of more than \$30 billion. Bigness in education is taking on some of the characteristics of economic bigness. Numbers now tend to overwhelm individuals; problems now tend to defy simple solutions.

All other things being equal, when an educational enterprise doubles its size, it tends to quadruple its problems. To be specific, when a school system doubles its size, it faces at least four categories of problems: teaching and supervisory personnel, administration, finance, and communication.

With educational bigness have emerged bureaucratic channels, concentric circles which often lead nowhere. The colleague-to-colleague rela-

tionship which should characterize an intimate academic community has been replaced by impersonalization and dehumanization.

Gradually the dialogue of civilized men is being replaced by the dictates of a hierarchical and bureaucratic society which worships the mystique of consensus.

This brings us to the first of the inhumanities.

The first inhumanity can best be described as "The Mimeograph Curtain." We are being mimeographed, dittoed, xeroxed, Gestafaxed, and Stenafaxed to death. As a matter of fact, mimeograph and ditto paper have become the opiate of our profession. The deathless prose of administrator, supervisor, and teacher often floods desk tops, desk drawers, filing cabinets, and "circular files."

So thick and so impenetrable has this mound of material become that it is well-nigh impossible to determine what is going on behind it. Certainly, it has contributed to the alienation of teacher and administrator.

Another way of stating this idea is to describe it as the educational game of "Piles of Files." Projects, circulars, bulletins, memoranda, conference notes, compliments and admonitions—all these cascade out of the iron monsters with the quantity and velocity of Niagara Falls. When *The Mimeograph Curtain* is mistaken for the process of education that goes on behind it, then form has displaced substance, and paper has displaced the person. When this happens, the humanities are the loser and the inhumanities triumph.

The Mimeograph Curtain is a monument to the lack of self-control of those who stand at the controls of these iron monsters. But whereas this condition persists on the elementary and secondary levels, our colleges and universities have developed a unique inhumanity of their own. The "publish-or-perish" syndrome has taken on the form of a corollary to *The Mimeograph Curtain*. So widespread has become this collegiate battlecry that I have heard it said that at some Catholic universities the mandate now is "Publish or Parish."

With the multiplicity and variety of magazines which abound in our profession, it is possible for practically any article, regardless of merit, to find a haven. It is difficult for conscientious educators to keep up with this never-ending mound of material. It is becoming impossible to dissect qualitative thought from quantitative trash.

The formidable task of keeping up with the pile of files in the field of science alone is described by Peter Odegard, the eminent political scientist, as follows:

To "keep up," I'm told, one would have to read 125 specialized periodicals in mathematics, 70 in psychology, and heaven knows how many in other disci-

plines. In addition to 100,000 government reports, there are nearly 500,000 papers each year in American technical journals, plus an estimated half million in other languages, 30 to 40 percent of which, it is said, are trivial, repetitious, or redundant.

As a matter of fact, the President's Science Advisory Committee has suggested that authors refrain from unnecessary publication. And Peter Odegard adds that "universities and foundations could contribute to this end by easing the 'publish or perish' policy upon scholars and scientists."

Many years ago John Dewey reminded us that there is all the difference in the world between having something to say and having to say something. The educational community has yet to learn this simple lesson. Until this lesson is learned, our pursuit of piles of files will add more to the profits of paper producers than to the enlightenment of faculty and students.

The first inhumanity leads inevitably to the second—the drying up of channels of communication between administrator and teacher. The deluge of books and articles on democratic supervision and administration simply attests to the fact that there is a serious lag between preaching and practice.

Two examples will suffice to underscore this condition. In some of our large cities the educational system possesses a flavor reminiscent of Franz Kafka's *The Castle*. Someone somewhere in the castle issues a directive to the principal of the Saber-Tooth High School, that unique school where the Saber-Tooth Curriculum is taught. The directive demands to know what is being done for the culturally deprived student. The principal makes the same demand of his chairmen, and they, in turn, poll the teachers. And the teachers—with five subject classes and home room classes and lunchroom or patrol assignments—wearily report what they *should* be doing for the culturally deprived student. Chairmen compile reports and the principal prepares a summary, which is sent on to the Castle. There the matter generally ends. Someone somewhere has been satisfied.

The second example is drawn from the story of progressive education and the core curriculum. When a new method is imposed on classroom teachers by administrative fiat and without adequate teacher preparation, the program fails completely or limps along. Where teacher-administrator planning takes place in a cooperative atmosphere, the chances for success are increased manifold.

The third inhumanity can best be described with the phrase, "the self-serving spirit of the specialist."

We are not derogating or deprecating the type of specialization which adds to the domain of knowledge. We are referring to that spirit which prevents or immobilizes an organization from communicating and cooperat-

ing with other groups in significant joint enterprises. In this sense, some of our professional societies in the social sciences are living in a type of medieval atmosphere, guarding their domains against intruders, and refusing to extend recognition to their allies in the battle against ignorance.

Ah yes, periodically these societies proclaim their deep interest in problems in the lower order, and they are ready to prove with written reports the many ways in which they have contributed to the elevation of teaching on the lower levels. They point with pride to jointly sponsored section meetings at annual conventions; they list special publications and a few workshops which they have underwritten. But when we compare performance with potential, the record is a depressing one.

As a matter of fact, the attempts at collaboration between the NCSS and the other social science societies possess the quality of a stately minuet. The partners bow, join hands, move a few steps forward, move a few steps backward, circle, bow again, and then part company at the very place they started.

In a number of limited instances, scholars in the social sciences have thrust aside the policy of professional isolation. In working with the NCSS on the yearbooks in American history, world history, geography, and in the social sciences, these specialists have made a distinctive contribution to the improvement of instruction. These publications represent the triumph of teamwork.

In all candor, we must confess that the self-serving spirit of the specialist exists in our own organization. In 1957, for example, at our annual meeting in Pittsburgh, a committee was appointed by our Board of Directors to determine ways and means of strengthening the social studies. The committee advocated the creation of a Commission to Strengthen the Social Studies and the report (please note) urged that the learned societies be invited to join in this work.

Between the 1957 and 1958 annual meetings a national commission was appointed by the NCSS, *but the learned societies were not represented on it*. This commission, consisting of members of the NCSS, produced a lengthy report, which concluded with the statement that a National Commission for the Social Studies should be created. In other words, one year had gone by and the 1957 resolution had not been carried out. We had no commission; we *did* have another lengthy report which we could file.

The debate on this report at the 1958 meeting of the Board of Directors is a revealing one. The Board was divided as to whether to go it alone or to work for a commission jointly sponsored with the other social science organizations. Those who supported cooperation won out by a vote of seven to six. As one looks back, however, one wonders who really had won.

The National Commission was never born. Whether we, as an organization, did everything that was possible is questionable, in my opinion.

The path of organizational inertia is strewn with the best of intentions and the most inspiring of words. And for those in our midst who keep urging that we exercise sound judgment and proceed at a leisurely pace in working with other organizations, we refer them to Theodore Sorenson's reflection on *Decision-Making in the White House*: "The desire for more argument or more facts is always pressing, but overly prolonged fact-finding and debate may produce answers to questions which no longer exist.... The future rapidly becomes the past, and delay is itself a decision."

The only tangible result of the 1957 proposal to create a National Commission was a temporary union with the American Council of Learned Societies. This cooperation led to a national meeting built around the reading and discussion of scholarly papers and the eventual publication of *The Social Studies and the Social Sciences*, a jointly sponsored enterprise.

Since both organizations profited from this venture, why didn't they take the next important step into curriculum revision? Gordon B. Turner of the ACLS has written that a major conclusion to be drawn from *The Social Studies and the Social Sciences* is the absolute necessity for teachers and scholars to work together in every phase of the revision process. He goes on to say that:

The scholars in the disciplines have a great deal to learn about the problems of curriculum in the schools; they must be brought to realize that their objectives as experts in the social science disciplines do not coincide in every respect with those who are concerned with the social studies, and they must collaborate in preparing materials that will present the basic knowledge of their disciplines in a manner suitable for use in the schools. Social studies teachers will also have to reshape their thinking to some extent if they are going to do justice to the new materials and to the students in their charge. And, finally, the professors of education must be brought in early and play a sustained role in the process of curriculum revision, for upon them will fall the burden of educating the next generation of teachers. It will in a very real sense be up to them to insure that the present distinctions between the social studies and the social sciences narrow rather than broaden in the decades ahead, for they are the philosophers of education and the ultimate arbiters of change pertaining to education in the schools.

With this perceptive comment in mind, one is justified in asking what should have been the next step. If the cooperation had proved so useful, why not take the next step into jointly sponsored curriculum revision? The two organizations had taken a step forward, but it all turned out to be the same old stately minuet.

It occurs to me that affluence has penetrated American education to that point where poverty estranges bedfellows in projects dependent on foundation funds.

At a time when there is a so-called renaissance in science, mathematics, and modern language teaching, when college professor and school instructor are meeting on equal terms, the professional organizations in the social sciences remain locked in their specialized fortresses, offering token assistance to their school colleagues. The winds of change are, however, in the offing.

The extension of the National Defense Education Act to include institutes for history and geography teachers offers an unparalleled opportunity for all of us to begin to join forces for the common good.

If the spirit of the humanities is to have more than paper weight, we need more than good intentions and inspiring words. We need an academic community that shuns the self-serving spirit and plunges into cooperative ventures in search of answers to persistent problems in the education of our young people.

The fourth inhumanity is closely related to the self-serving spirit, and we designate it as the condescension complex. The liberal arts people look with jaundiced eye on the education departments. Postgraduate faculties look down on undergraduate staffs, who look down on high school teachers, who look down on those who staff our elementary schools. Add to this the flight from the classroom, for educators who do not teach are more important than those who do, if judged by the salary scale.

What should concern us most about this condescension complex is its callous attitude toward the classroom teacher. University people are as guilty of this inhumanity as the bureaucratically-oriented administrator. For example, the 1964 Report of the Commission on the Humanities makes this point quite well. It states: "A major loss to American elementary and secondary education has been the separation of the teacher in the school from the professor of arts and sciences in the university."

And yet, the very irony of this report is that the commission which prepared this document included only one public school official, a superintendent of schools. Fred M. Hechinger, education editor of *The New York Times*, commented on this omission as follows: "The report on history—considered 'the bridge between the other disciplines'—was written by a foundation executive, an American Historical Association official, one college, and two university professors. The alliance with school teachers, a fact of life in the sciences, is still unborn in most of the humanities."

"But in general, the American teacher, as he looks over the scholarly committee reports, may feel that he is to be told rather than helped."

The condescension complex fosters an attitude of we know more than you do, we know what is best for you, we can even tell you how to do it.

One can generalize at this point and conclude that the quantity of suggestions for the improvement of teaching tends to be directly proportional, while the quality of the suggestions tend to be inversely proportional, to the distance from the classroom of those who offer advice to teachers.

Is a rapprochement possible between the warring forces? In the opening pages of this book on *The Education of American Teachers*, James Conant describes how a sensitive and perceptive scholar learned in the course of his investigations that there is "much to criticize on both sides of the fence that separates faculties of education from those of arts and sciences." His plea for a truce among educators, made in 1944, can well serve as a platform for peace in 1964 in the arena of education.

The condescension complex works its greatest havoc, however, on the classroom teacher. If an educator's salary were directly proportional to his proximity to the classroom, the status of the teacher would be immeasurably improved. But since that is not likely, perhaps other steps could be taken.

Writing a number of years ago, several members of the faculties of Andover, Exeter, Lawrenceville, Harvard, Yale, and Princeton accentuated the significant role played by the classroom teacher: "The obvious should be stated at once. A love for learning depends overwhelmingly upon the personality, skill, knowledge, and communicable enthusiasm of the individual teacher. In a sense, all else is peripheral. Battles are won by the infantry, and education depends ultimately upon those who practice 'the homely slighted shepherd's trade' of classroom teaching."

Our concern with Merit Scholars, Westinghouse Winners, and Presidential Scholars leads one to wonder whether the teachers of our future scholars will ever receive the nationwide recognition they deserve, too. What a magnificent gesture it would be for the Chief Social Studies Teacher in our country, the President of the United States, to honor retiring teachers who have served their communities for 25 or 30 years. Instead of the antics which characterize choosing the teacher of the year, envision a White House Reception each June at which the President expresses the appreciation of the nation to those who have fought the never-ending war against ignorance, hatred, fanaticism, and violence.

Take the self-serving spirit of the specialist, mix it with *The Mimeograph Curtain*, the alienation of teacher and administrator, and the condescension complex, and serve it to those who are madly engaged in the curriculum revision orgy which is sweeping the country. The stage is now set for the fifth inhumanity—the appearance of a new type of personality in education.

If we were to draw a continuum of the *dramatis personae* who play their parts in the drama of American education, at one end we would find the educator and at the other, the chameleon. The educator functions within a philosophy of education which has its roots in a discernible philosophy of life. The chameleon takes on the coloration of his community and the opinions of his superiors. He moves to the right or to the left depending on the prevailing wind. Between these two stands the new personality—the operator. As a catalytic agent, he brings together funds from foundations and specialists in subject areas.

But the operator bears watching. He is interested primarily in the product. He is generally concerned with assuring a sponsor that "he has gotten his money's worth." The operator proceeds on the assumption that teacher involvement in curriculum reform is neither necessary nor desirable. The educator has learned from experience that curriculum revision without teacher education is an exercise in futility. The operator, whose classroom contacts are limited at best, believes that his task force can produce a valuable and practicable piece of work. If classroom teachers refuse to honor his product, this represents additional evidence of their incompetence.

The darling of foundations, the operator can now extend his activities to the new NDEA institutes for history and geography teachers. The response to this challenge must come from teams of the liberal arts and teachers and teachers of teachers, who should join forces to assume the lead in curriculum reform.

Three important precedents exist for teamwork. Three current proposals for curriculum change deserve the attention of the academic community because each shows a sensitivity to the requirements for teacher involvement.

Minna Post Peyser, the Executive Director of the National Assembly on Teaching the Principles of the Bill of Rights, is a dedicated and determined woman. Through the force of personality and the commitment to an ideal, she has brought to life a program designed to improve instruction in the Bill of Rights in our schools. She has persuaded Supreme Court Justices, judges, lawyers, social scientists, classroom teachers, and education specialists to join forces in developing materials and teacher education programs for clarifying the meaning of liberty, justice, and equality.

Gerhard Hirschfeld, Executive Director of the Council for the Study of Mankind, has convinced distinguished scholars and classroom teachers of the importance of joining forces in re-thinking the teaching of world history. Using the overarching concept of mankind, he is inspiring the production of materials which cast new light on traditional problems.

Grenville Clark, a distinguished scholar, has created a program which seeks to clarify basic ideas relating to world law. The World Law Fund, which he helped to establish, is concerned with "the need and opportunity for deeper study and discussion of the role of law in the construction of a peaceful world order." In this area, too, we see the quest for new materials and effective teacher education projects.

I have selected these projects because they have not received the financial support their merits warrant. When we peruse the ideas and activities of these three individuals, we see clearly the difference between the educator motivated by ideals and the operator obsessed by projects.

With government assistance and foundation support, each of these programs can inspire constructive changes in the teaching of American and world history.

These are some of the inhumanities which confront the educator today. What do we propose to do about it? Shall we continue to sit on the sidelines and point with pride to our publication program? Or, shall we begin to practice what we have been teaching our students—to act when the occasion calls for action?

I propose that we drop the role of judicious bystander, for in the campaign against the inhumanities, no one can afford to be a bystander, I propose that we assume the leadership from this moment on in the following areas:

1. Let us extend an invitation to the social science societies to join us in the creation of a National Commission for the Social Studies. We can finance the first few meetings for the purpose of exploring the nature and the scope of work which is necessary at this time. Perhaps the foundations will help us here if we plan carefully and include the really outstanding people in the field.

Such a commission, jointly sponsored by the NCSS and the social science societies, should be composed of classroom teachers, supervisors, and administrators, and specialists in the social sciences and in teacher education. Its primary task would be to examine the merits of the multiplicity and diversity of curriculum proposals and to propose and to encourage ways and means of incorporating significant reforms in the limited but precious curriculum time allotted to the social studies.

2. Let us call together the officers of the elementary and secondary principals' associations for the purpose of proposing a program of quality education in the social studies. We should finance this meeting and use it as an opportunity to stress the need for utilizing only properly trained teachers in the social studies, as well as the desirability of rethinking the teaching load.

In the first place, there is all the difference in the world between a coach who teaches social studies and a social studies teacher who coaches. Principals do us, our students, and themselves a disservice when they cover social studies classes with those who are neither prepared nor competent to handle the delicate issues in our field.

In the second place, quality teachers in our field find their qualities eroded by large classes, as well as by too many classes. We must strive for a teaching program of four classes a day with no more than 25 students per class. Each teacher could be assigned a fifth period each day for remedial work or guidance for the gifted. Obviously, this four-class, 100-student schedule would not be so inflexible as to interfere with legitimate educational experimentation.

3. Let us assume leadership in the area of academic freedom. Stirring statements are not of much help when the lonely teacher is confronted by a capricious, arbitrary, and unreasonable attack. We are joining forces with the American Historical Association in issuing a joint statement on academic freedom coupled with a program of action. Perhaps we ought to go further. It seems to me that an unjustified attack against one teacher is an attack on our profession. We ought to explore the desirability of working with the English teachers and the librarians in protecting teachers. If these overtures prove successful, we could take the initiative in forming an organization of classroom teachers and scholars who will defend the right to teach and the right to learn wherever and whenever such a defense is called for.

"Behold the turtle," said James Conant. "He makes progress only when he sticks his neck out."

It is about time that we began to move forward. It is about time that our published convictions are translated into public action.

1965

LOVE AND LAUGHTER IN THE SOCIAL STUDIES

William H. Hartley

William H. Hartley was a professor of education at Towson State Teachers College in Towson, Maryland.

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1965

Love and Laughter in the Social Studies

William H. Hartley

Mr. Chairman, fellow teachers of the social studies: The President's message gives him the opportunity, within reason, to say whatever is on his mind. In the midst of the erudition of the convention I have chosen to bring to you some thoughts on love and laughter as forces and factors in social studies teaching. For this is what is on my mind.

I know, of course, of the definition of love as being the most fun without laughing. But it is not this kind of love I would speak of today. I wish to emphasize three phases of love: the love of life which I hope you impart to your students; the love of one's fellow man, and especially those who are your young students; and the love of learning which enriches all of life.

You will remember that James Hilton's Mr. Chips was at the beginning of his teaching career, a "rather neutral sort of person . . . not of the stuff that makes for great popularity or that stirs great affection." He might have lived out his whole life in a gray sort of passivity, passing on the ablative absolute to generation after generation without ever really touching the life of a single boy. But there came into his life the influence of a good woman—not that bad women do not also influence men's lives—and this made all the difference.

Mrs. Chips, for the old boy had the good sense to marry the girl, saw that her beloved husband had succumbed to the occupational disease of educators—he had sunk into the dry rot of pedagogy, giving the same lessons year after year. This kindly, lively, human outside of the classroom was an uninspirational drudge the minute he faced a class. Insidiously, as women will, Katherine suggested that he make sly little jokes based on his beloved Latin. Jokes which would raise not only laughter but at the same time impart something to the mind. So when Chips came to the Roman Law of the Lex Canuleia which permitted patricians to marry plebeians, he used to add, "So that, you see, if Miss Plebs wanted Mr. Patrician to marry

her, and he said he couldn't, she probably replied, 'Oh yes, you can, you liar.' " And the class roared with laughter and remembered forever the Lex Canuleia.

All of us, I am certain, remember influential teachers who humanized their subjects with anecdotes and incidents. I recall vividly my own senior high school history teacher who, back in 1924, told us about King James I and his theories of the divine right of Kings, quoting him as saying, "As it is atheism and blasphemy in a creature to deny what God can do, so is it presumption and high contempt in a subject to deny what the king can do." Now, there is nothing particularly humorous about these words, but the very roll of their syllables, the conceit of their meaning, and the pompous way in which our gifted teacher said them caught our adolescent fancy and called up visions of a real, live, royal jackass who was looking for trouble.

Walter Prichard Eaton in his book, *My Own Peak in Darien*, tells of a lively experience of his school days: "I can remember as if it were yesterday, the day when I studied in my geography about a divide, and realized with a thrill of joy that Kingman's field was such a thing. I raced home from school. I ran first to the southern spring, then to the northern and told myself that each was the headwater of a river! It was my hour to stand silent upon a peak in Darien. My childish imagination followed these trickles in the grass till my body was borne in a great boat on their mighty waters and my ears heard the sound of the sea. Geography for me had suddenly become alive, tingling—had suddenly become poetry."

Eaton's experience with geography illustrates vividly the need for attention to the emotional content of all good learning. Indeed, we cannot avoid the fact that all learning is accompanied by delicate nuances of pleasant and unpleasant feelings. As Daniel Prescott points out in his *Emotions and the Educative Process*, the psychologists are still groping for an exact understanding of such feelings, but they are there, brother, and how they are there.

The teacher who cares is aware of these emotional overtones. If he cares enough, he even plans lessons with elements of fun and laughter, pathos and tears, anger, and even fear. Such learning has the tang of adventure, the richness of variety, and saves both teacher and students from the monotony of boredom which characterizes too many classrooms.

But beware, playing with the emotions of people is a dangerous pastime. The teacher who attempts to insert humor into his classroom too often ends up as an academic clown. Clowns rely upon sight gags and the shocking surprise. They do not belong in the social studies classroom. Then there are the comics. They tell jokes with a set pattern and a punch

line with a cynical or sophisticated turn. They belong in nightclubs. The humorist is a different person entirely. He has the ability to see the light side of man's actions and to express human contradictions in a meaningful manner. America has had far too few Mark Twains, Will Rogers, and Finley Peter Dunnes, but it cannot have too many teachers who love life enough to enjoy all its facets—including the bright, sparkling funny side.

One such modern-day humorist is Bel Kaufman, teacher of English at the Borough of Manhattan Community College and author of the bestseller *Up the Down Staircase*. Her ability to laugh at the difficult situations in which the beginning teacher often finds himself is remarkable. When a student tells her, "You're the only English teacher that ever learned me English real good," she has the good sense to laugh inwardly and to take the compliment with good grace. Bel Kaufman defines a sense of humor as "the ability to see absurdities and to puncture pomposities." She has been able to touch the lives of boys and girls because she has, above all, what one of her students once described as "a touch of teacherly love."

Love seems to be a rare commodity in many classrooms. Any expression of affection for youth seems to be taken as a sign of softness and as a defense adopted by those who lack the intestinal fortitude to match their student's antagonism blow for blow. The Harvard psychologist B. F. Skinner, writing in the *Saturday Review* (October 16, 1965) on "Why Teachers Fail," sets forth the theory that modern American education is dominated by punishment. The teacher, denied corporal punishment, has turned to other adverse devices. The prevalent attitude seems to be: Pass this test or suffer the consequences; Report accurately or else...; Study your assignment in the text or be embarrassed when called upon to recite.

Often missing is material which is attractive, challenging, interesting, well structured, and reinforced with emotional content, tinged with the success which modifies behavior in a desirable pattern. "Many people," says Skinner, "will tolerate anything rather than boredom with its absence of feeling, if no other way to emotion is open they contrive to get into trouble or they adopt a 'vice.'" School should be rich in feeling for both students and teachers. As Bel Kaufman pointed out at a recent conference, "... neither can books and courses do more than hint at the possibilities for satisfaction that lie in being involved with real-life students."

Thirty years ago a New York City teacher, whom I happened to marry, spent one school year in teaching a pupil whom the kids called "Marty the Moron" to make change and to write his name. It was a labor of love and Marty had known precious little love in his life. Not long ago we got a call from Marty, and a short while later he drove up to our Baltimore row house in a big white Cadillac. It turns out that he now owns a chain of bar-

ber shops. No one ever cheats him out of any change, and he makes sure of what he is signing before he laboriously signs his name. The fact that he runs number games and makes book in the back of each shop has only an incidental relationship to the main point we are trying to make here—that even "Marty the Moron" deserves our interest and our best efforts.

The satisfactions which come from such interest, which really is a form of love, were evident in a situation which occurred not long ago when I returned to my home town to attend the fortieth reunion of my high school graduating class. As I took a nostalgic walk around the same square where as an adolescent I ogled the girls on Saturday night, I was suddenly startled out of my reverie by a voice which commandingly called, "William!" I stood stock still, for the voice demanded respect and attention. It was my old but very vigorous fourth-grade teacher who beckoned to me from across the street. Obediently I crossed to stand like a schoolboy before her. She looked me up and down and said, "Did you ever learn to spell?" She did remember me! Now, I may have been so outstandingly mediocre in the art of naming the letters of a word that she could hardly forget me even after 48 years, but she seemed interested and even pleased when I replied, "No ma'am, but I do remember that 'i' comes before 'e' except after 'c'." This dear lady never married, but there are generations of children whose careers she has followed with interest and pleasure. Her love is its own reward.

Someone once said that anyone can love the lovely, but it takes true love to love the unlovely. This theory meets its test daily in the modern classroom attended by long-haired boys who can be distinguished from the girls with great difficulty. Yet these are interesting people. I like to talk to them, to explore their aspirations, and to see what motivates their Sampson-like locks. Often I find that they are inspired by the same urges which caused the youth of my generation to vaseline their hair into a patent leather look and to wear long, Latin-Valentino sideburns. They are seeking an expression of individuality, to be someone in a world which seems determined to mold us all into automated, split-level-living robots.

The school, and especially the social studies aspects of the curriculum, should hold firm to the belief that one of its principal functions is to help young people to determine the paths of their destinies. All that we have said above is but prelude to this idea. I agree with Pierre Teilhard de Chardin that the world and mankind is steadily evolving toward perfection. I share his optimism in the ability of man to influence this change for the better. But to achieve a more perfect world requires the cooperation and the best efforts of those who learn and those who teach.

The most important elements in the teaching-learning situation are the teacher and the learner. Anything which augments, complements, and

enhances their relationship is good. Anything which detracts or even in the most minuscular manner interferes with the efficient teacher-learner operation is bad.

If you agree with the above proposition, then you must look with jaundiced eye upon such innovations as:

- The kind of team teaching which takes the master teacher out of direct, intimate contact with boys and girls and spreads his influence thin through large group instruction.
- Educational television which calls for all classes to be ready for a lesson on Alexander the Great on the same day at the same hour, thus creating an educational goose step which denies individual differences and the joy of lingering one more day on a topic which has caught the interest of the class.
- Programed learning based on pigeon-pecking psychology and reducing man made in the image of God to a thinking machine of the sort so horribly described in John Hersey's *The Child Buyer*.
- Programs for the slow learner which treat him as some sort of freak to be manipulated with a series of shock treatments designed to make him conform to someone's idea of the norm.
- Programs for the "gifted" which inflate their ego and separate them from their less gifted peers to the detriment of all concerned.
- Federal or foundation funds which take gifted and badly needed teachers out of the classroom and plunge them into research which could be better carried on by someone else.
- Teacher aides who come between the teacher and the student and reduce understanding between the two.
- Small group instruction which divides learning into isolated chunks and detracts from the richness of the experiences of the class as a whole.

Is this an unduly harsh appraisal of all that is new and different? Only if the remarks be construed as applying to all new programs. If team teaching, for instance, can give teachers time to plan and to work more closely with boys and girls, then it is good, let us cherish and embrace it. If you can find a good programmed booklet especially suited to an individual youngster's need for remedial work, drill, or review, then, God bless you, use it. If educational television can bring the mayor of your town "live" into your classroom when you are studying municipal government, take advantage of this unique quality of the media. The good teacher will take all the assistance he can get if it will help his students.

I must hasten here to make a point which I probably should have made earlier. Love alone is not enough. The teacher who simply l-o-v-e-s

his dear little children will not be able to make such choices of modern media, techniques, and forms of organization as we have been discussing. The spirit of caring must be backed up with sound scholarship and effective methodology. Dedication to the needs of youth is fine, but to be effective such dedication calls for attention to standards as well as values. Attitudes and appreciations are absolutely essential, but without sound understandings they are structures built on sinking sands.

The kind of teacher I have in mind does exist. During the past year I have seen him at work in California, Utah, Minnesota, Washington, Virginia, Michigan, Maryland, New York, Pennsylvania, and you name it. I have seen him in state, regional, and national social studies conventions. The quality of social studies teachers in the United States is generally high. He is a skilled professional worker whose general level of competency grows better each year.

On the other hand, there are among us some who should turn at once to some lesser but still worthy occupation such as banking, law, medicine, or undertaking. If I were omnipotent, I would remove at once from social studies classrooms the following:

- Anyone who *screams* at children,
- The one who wishes to become a principal or a guidance counselor, or a dean,
- The sadist,
- The masochist,
- The chronic complainer,
- The hypochondriac,
- The bluffer,
- The unrepentant unprepared.

I would encourage more physical education teachers to build their social studies backgrounds and to teach history, geography, civics, and the like, for they can bring vigor, competition, imagination, and gamesmanship into the classroom.

I would like to see more rich people enter teaching. Genuinely rich people who are accustomed to the very best and who would demand it in their teaching situations instead of making-do with mediocre facilities as the many teachers of middle-class background have done for so many years.

I would like to see more federal and foundation funds used to encourage social studies teachers to travel—with no strings attached except that they would return to their classrooms richer, less provincial, and more world-minded.

But I am neither omnipotent nor omniscient. All that I can do is to wish you well, and wish you love.

And leave you with this final message: "Live, laugh, love, and be happy. Come alive, you're in the Pepsi generation!"

1966

PERSISTENT PROBLEMS OF THE SOCIAL STUDIES CLASSROOM TEACHER

Adeline Brengle

Adeline Brengle was a high school social studies teacher in Elkhart, Indiana.

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1966

Persistent Problems of the Social Studies Classroom Teacher

Adeline Brengle

Exercising the prerogative of a president to choose his own subject for his presidential address, and mindful of the fact that seldom is the voice of a public school classroom teacher heard in this position, I have elected to present some problems which persistently plague social studies teachers—problems which I have not previously had the opportunity to discuss publicly. The cherished picture in our educational history of the teacher on one end of a log and the pupil on the other has long emphasized the importance of the personality, character, preparation, and experience of the teacher. In no way do we minimize these attributes when we insist that today's educational needs make necessary other sources for good teaching and pose additional problems for the classroom teacher.

If teachers throughout the country were asked what problems they encountered most often and which, if not solved, prevented them from doing a truly good job of teaching, they might well come up with the ten persistent problems I propose to discuss. I present these problems, together with suggestions for solving them, with the hope that researchers, administrators, and teachers themselves will provide additional solutions.

The tools with which to work. I begin with the problem of equipment. It is frustrating to have to work without the basic teaching tools.

Many years ago, when school authorities were paying little attention to the needs of social studies classes, I requisitioned a bulletin board for three successive years with no results. Finally, in desperation, I resorted to "blackmail." Taking advantage of an occasion when our Superintendent was proudly conducting a group of teachers through his newly equipped Home Economics Laboratory furnished with the most modern equipment, I reminded him of my own repeated request. The "blackmail" approach worked, for I received not one, but two bulletin boards within the week!

More important today than bulletin boards are spirit masters, stencils, tapes, transparencies for overhead projectors, opaque projectors, maps, classroom libraries, and the many other tools necessary for a good social studies laboratory. One answer to these growing needs is a central storehouse in the school from which a teacher in any department may take equipment for a limited time to use in his classroom. But here he must compete with other teachers, and it may well be that by the time the material he needs is available to him he has passed the point in his teaching where it would have been helpful.

There seems to be no set pattern for the dispensing of stencils, spirit masters, tapes, and transparencies. Some schools issue rations of each to teachers for the year. Others issue a supply to the head of a department, who, in turn, rations them among members of his department. In some schools, no announcement is made of where such supplies are to be found. Quite by accident a teacher may hear that ditto stencils and paper are to be had in the main office, and that spirit masters are available in the audio-visual office, and transparencies—well, the grapevine hasn't found out about them up to now!

The "new social studies" makes necessary more use of stencils, spirit masters, and transparencies. As a result, the need for clerical help for the teacher becomes more urgent. To type stencils, run them off, make transparencies, and reproduce printed materials by spirit masters requires far more time than a teacher has. He should be using his spare time searching for the material to be reproduced, keeping abreast of current developments in the social studies field, and making decisions as to what kinds of questions will best serve his teaching purposes. But somehow he must do the clerical work himself or hire someone to do it at his own expense.

There is a considerable advantage in having a projector within the classroom itself, for a movie or filmstrip shown there become a part of the learning situation. A class trip to the auditorium, which often is the only "dark room" in the building, becomes a lark, an entertainment, and learning ceases to be the object.

A classroom needs certain basic books, for it is not always possible or feasible to take the class to the library. A paperback library can be fairly inexpensive and very useful. It is much more satisfactory to bring books from the library for a week or two for the study of a unit of work than it is to take the class to the library where so many distractions are encountered. The "new social studies" requires that students learn the value of reading from many books. To know how to find them in the library is a skill we must teach, and for this we must take them to the library. But for good con-

centrated periods of reading, the classroom atmosphere for learning and study is better than the library.

Social studies teachers must become more aggressive in their attempts to acquire the equipment they need. It is their responsibility to convince students, administrators, and parents that social studies is not the worst taught and least liked subject in the curriculum. A budget for the department ample enough to supply the necessary classroom tools is the best solution to this problem.

Time to read. The problem of finding time to read is not peculiar to the social studies classroom teacher. But it is one he faces every day. Our field is perhaps the broadest one of all. There seems to be no limit to the questions pupils can bring up for class discussion. They are not limited to history or to government, or whatever the course may be. The teacher must not only be up to date on the content of his own courses, but he must be knowledgeable on foreign affairs, recreational activities, Batman, cars, sex, all the things our pupils are interested in. And more than that, subjects must be introduced which may not be of immediate interest to the students, for their horizons must be broadened, their frontiers of interest and knowledge expanded. The ever recurring problem of individual difference is met, in part, by the constantly accumulating depth and breadth of knowledge of the teacher.

When does the teacher get the time to do the reading that is called for? Obviously not at school. There is hall duty before and after school and between classes. During the hour allowed for preparation there are errands to run—to the office, to the library, to see a counselor about a student—and, hopefully, some time for grading a few papers or planning the next lesson. There just does not seem to be time for the concentrated study of serious non-fiction, and even when one makes the attempt the stacked papers nearby and waiting to be marked seem to stare at one and say, "We are your first responsibility."

The only sensible answer to this problem is to make a job analysis for oneself, eliminating what does not have to be done and concentrating on the essentials, setting aside a time for reading every day and then sticking to it.

Working with students. The "new social studies" with their emphasis on inquiry and discovery by the individual rather than the memorization of facts place heavy responsibilities on the teacher—and create problems. Teachers devoted to older methods often find it difficult to change. Students, for their part, sometimes accuse their instructors of neglecting facts in favor of concepts and generalizations; and, in the same vein, they claim that the search for evidence from a variety of sources only serves to confuse them.

It must indeed be confusing to a youngster to move from a teacher who has for the past year required rote learning to another teacher who uses the methods of inquiry and discovery. (The reverse situation is even more confusing for the student.)

This problem at times arouses resentment against the teacher and breeds behavior problems. One solution is to emphasize the value of the social studies to individuals in their private and public lives, and to give students an understanding of the reasons for the new methods of teaching.

Extracurricular activities. Social studies teachers can become involved with history clubs, international relations clubs, student councils, future teachers groups, and a host of other student organizations. Sponsorship comes sometimes from the desire of the teacher, and sometimes at the request of the principal. Among the various clubs and groups are some which have a direct relationship to the social studies and for which social studies teachers by preparation are best fitted to sponsor. It is these to which I would like to see social studies teachers give their time if they must sponsor some activity.

A social studies department can properly sponsor activities related to the field and which cannot be dealt with in the amount of time available during class periods. A problem exists, however, in the department whose members do not cooperate in these activities. When children are offered real opportunities to gain experience in some of the things to which social studies teachers are supposed to be dedicated, it is disturbing to find some teachers refusing to be "bothered," as they put it, by this interference with their regular class work. Hence, one of our problems is to see the relationship between when we teach and what we practice outside the classroom—and often inside it as well.

The discussion of extra-curricular activities should not be closed without mentioning the school-sponsored trip for seniors to Washington, D.C., and other places. With all due respect for our American heritage to which travel lends much, I have doubts as to the balance between learning about our heritage and the effort, money, patience, sleeplessness, and wear on nerves which such a trip entails. There are many local problems in our society to which pupils can be introduced and to which they can make some contribution. A very real meaning of what good citizenship means can be had on the local level without benefit of a long trip. It can be the beginning of participation in community affairs in which the student may be interested in continuing after he has completed his senior year.

Communication with the principal. There is, I understand, a group of administrators, who honestly believe teachers should not teach the same subject very long lest they get into a rut. For most teachers, happily, this is

not a problem, but in the school where such a principal does exist communication is impossible. It takes a lifetime of teaching, gathering material, discarding the out-of-date, reading the new material, to teach a subject well. There are, however, administrators who feel that anyone with a social studies license or certificate can teach any of the social sciences equally well. We do have to have some knowledge of all of the social sciences, but it is humanly impossible to be competent in all of them. If we are to be more than textbook teachers, we must find our area of interest and persuade the principal to assign us to the teaching of it. I know of a world history teacher who has traveled abroad to gather material for use in his classes and has attended numerous institutes and conferences to improve his competence in his field. This teacher, well qualified to teach world history, was assigned to teach American history. The world history courses which he should have been teaching were given to a teacher who has a master's degree in American history and only one university course in other than American history!

In addition to the misassignment of classes, there is the situation in which the teacher is caught in the middle between the leadership of administrators who have one idea as to what should be done and the leadership of specialists in social studies who have another. This is indeed a frustrating experience. Whom should we follow, the leaders in our field or the administrator?

The local social studies council should be a good place to establish better rapport between teachers and principals. Council meetings are less formal than departmental meetings, and council members come from more than our school and sometimes from more than one town. If the principal is invited to participate, better communication may result. Too, a better relationship can be developed between junior high, senior high, and elementary school teachers of the social studies.

Professional responsibilities. The matter of professional growth is another problem. How do we keep up on the developments in the social studies? The answer is clear—by reading professional literature, including *Social Education*, and attending local, state, and national council meetings, conferences, institutes, and summer sessions. But the next question is, "Who attends these meetings and who devotes much time to professional reading?" The answer is, "Not enough teachers." In one community I know very well the reply to a suggestion for organizing a local council was, "Oh, it would be just one more meeting to attend."

The membership of my own state council has rarely exceeded 500. The estimated number of social studies teachers in the state is unknown, but a qualified guess is more than 12,000. The National Council membership is

in the neighborhood of 15,000 but with a possible 100,000 or 200,000 social studies teachers in the United States, this means that we are reaching only a very few of those whom we should be helping. Perhaps principals should do more toward urging their teachers to attend meetings dealing with their particular subjects. Boards of Education might create conference funds which could be rotated from year to year within a department, thus allowing each teacher to become aware of the advantages of taking an active part in a national convention, and perhaps stimulating him to participate on his own another year.

Feuding in the ranks. In the social studies, as in our entire society, there is conservatism and liberalism. Probably there is no more apparent evidence than in the reluctance on the part of some and the eagerness on the part of others to reject or accept new methodology. Some are actually afraid of the new. "I feel more comfortable with one textbook," is a frequently heard comment. "I don't know history well enough to organize it by topics or concepts," is another often heard remark. "How can pupils understand history if it is not studied chronologically?" is still another. Then there is the eager beaver who grabs at every new suggestion before it is tried out. He wants to change the whole department immediately. Also involved in this cross-fire are those teachers who are loyal to their academic professors and want nothing to do with education, and their opposite numbers who insist that the academician lives in an ivory tower and has little to contribute to education below the university level.

Feuding of this kind is an exercise in futility. In-service education is one answer to the problem of teachers who hesitate to try anything new and different. As for the long-standing controversy over content versus method, the obvious answer is that all teaching, effective or otherwise, involves both, and the crucial problem is to combine the most efficient methods with the most relevant content. This problem requires the attention of many specialists. It cannot be solved without the cooperation of educators and academicians. This cooperation is being established on a growing number of campuses, and the National Council for the Social Studies has made, and continues to make, a major effort to achieve this goal.

Finding out about the publication of new materials. The problem of keeping informed about new developments and new materials is a formidable one. More educational materials are being published than ever before, and when the materials now being developed in the centers operating with grants from the United States Office of Education and other agencies and foundations become available we may be confronted with an embarrassment of riches.

Members of the National Council who read professional literature, including *Social Education*, and who attend the annual conventions have a fighting chance of keeping reasonably well informed. Our journal includes advertisements of much of the newer material as well as reports of recent developments, and the exhibits at the annual conventions include almost everything that is available for classroom use.

But what of those teachers who seldom read professional literature and who, for one reason or another, do not attend the annual conventions? For them, I think, the problem must be solved by local and state organizations.

There remains the problem of choosing materials which will best serve our needs. Here, again, we must depend in large part upon the professional literature. Articles of the kind now appearing in *Social Education* which present a dialogue between exponents of opposing viewpoints on new content and methodology are especially helpful. The National Council for the Social Studies is aware of the problem, and through the journal and by other means intends to help the classroom teacher.

Evaluation. There is also the problem of evaluating the effectiveness of our teaching. How do we know whether what we think we are teaching is being learned? How do we know whether we are creating any different attitudes in our students? How do we know the students in our classes will be good citizens tomorrow? We so often answer these questions by saying that no one will know unless he stays around long enough to see his former pupils in action some 15, 20, or 30 years from now. And then he won't know whether their success as citizens is due to anything he taught them.

Until better instruments of evaluation are devised, the best we can do is to continue to test in our classes for the acquisition of both knowledge and skills. The National Council continues to provide help along this line. The Yearbooks on *Evaluation* and on *Skills* are especially useful. The test booklets are also valuable, but they would be more so if other types of questions were added to the present multiple-choice items. Turning to another source, the Merit Scholarship tests have rendered a service which is a tribute to the "new social studies" by testing for inferences, attitudes, concepts, and generalizations.

But much work needs to be done. We need essay questions that consist of statements to be proved or disproved by evidence. We need to know what kind of questions are best for slow learners, for average students, for advanced students. It would be easy to add to the list of problems involved in the larger problem of evaluation. Meanwhile, until we have better answers, we can only do the best with what we have.

Communication with counselors. Finally, we have the problem of working more effectively with guidance counselors. The counselors have data

about the students in their files. Much of it would be invaluable to us, the teachers. For instance, I would like to know the reading level of every pupil from his first day in my class. I want to know the span of reading ability I must provide for. As it is, I find out by trial and error, probably by the end of the first six to nine weeks of school. At times it seems the counselors are following a program all their own. Closer cooperation is certainly in order.

These, then, are the ten persistent problems that continue to trouble me as a classroom teacher. Although through the years I have seen some improvement, the problems continue to demand attention. Here, I submit, is a major item of business for every social studies organization, from the local to the national level. We need at every level of organization more programs on which professors of education and specialists representing the various social science disciplines appear as teams. Through news letters and by other means, state and local councils and the administrators of schools could profitably make a larger effort to disseminate information about new materials and new developments in the social studies. And above all, our professional organization, the National Council for the Social Studies, must carry an increasingly heavy burden of responsibility. If we are to do the job that needs to be done, we will have to expand our membership. Are we, the present members, prepared to devote the time and talent, necessary to achieve this goal? If so, our larger objective should be to make the social studies the best taught subject in the curriculum.

1967

THIS I HAVE LEARNED

Richard E. Gross

Richard E. Gross was a professor of Education at Stanford University.

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1967

This I Have Learned

Richard E. Gross

Twenty-five years ago, before the initial class meeting on the first day of school, a neophyte social studies teacher walked into the busy office of his harried and somewhat formidable principal. The principal looked up briefly from the pile of requests for transfer and other important demands of the moment. He inquired with his eyebrows, as he had a paper clip between his lips, "Well, now what do you want?" Remembering an admonition of one of his professors of education, the beginning teacher asked hesitantly, "Sir, I just want to know one more thing before I start my career here. Are there any taboos in this school as to what I may or may not teach?"

The principal grunted in exasperation as the paper clip fell from his lips, "Well, you got the job, didn't you?" he growled, and continued to paw through the papers on his desk. "Yes, sir," replied the young teacher, waiting for further enlightenment. Another teacher, several pupils, and some parents hovered in the doorway, awaiting their turn at the old bear. Again, the eyebrows arched. Suddenly feeling himself dismissed, the teacher moved in the direction of the door. "Well," the old bear's voice boomed after him, "sink or swim!"

I have been swimming or sinking ever since. From the first breath of life, nearly a quarter of a century previous to that climatic day, I had also been a learner and a student. So tonight I stand before you, drawing upon almost 50 years of educational experience. In the new language of the advertising media that now influences all of us so insidiously, I will try to establish even more impressive credentials for my remarks. Instead of a mere pint of knowledge, I stand upon a half-quart. Thus, I look at education and the social studies this evening from nearly a half-century of exciting and stimulating sinking and swimming in the sea of learning. You will have to decide how well I have perceived the course and how far I am from the beach.

Many serious issues deserve our attention. Where shall we start? At a testimonial dinner given in honor of his eightieth birthday, John Dewey, who still had more than a decade of contributions ahead of him, told the celebrants, "Life is over when men stop climbing mountains so they may envision still greater mountains ahead." As social studies educators, we stand surrounded by awesome heights and those of us who are 60, 40, or 20 dare not stop the assault upon crags as challenging as the saw-toothed Olympic peaks that scar the horizon to the west of us.

May I urge us first to consider placing first things first. Centuries ago men created machines, money, government, and even the concept of time itself to serve and/or secure their living. Today we often feel enslaved by these same forces. I find myself increasingly separated from healthful recreation, calm retrospection, intimate face-to-face relationships, and increasingly burdened by the sense of personal responsibility imposed by all the factors and institutions which are supposed to make my life easier and richer. We chase from appointment to appointment and plane to plane, dictating into tape recorders in taxis, driven by relentless bells and buzzers in a continuing rush to stay ahead of tomorrow. For new reasons, men seem to have at last accepted the scriptural admonition, "Look not behind thee... lest thou be consumed." Instead we consume ourselves in ever more crowded 25-hour days.

From the standpoint of the social studies the warning is clear: Let us avoid the temptation to rush; take time to do a few things well; avoid the superficial, cover-the-text survey. Teach boys and girls to consider thoroughly the essentials selected for study. Within the sanctuary of your classrooms, reveal to them the worthwhile virtues of full investigation and analysis and of suspended judgment; and help them resist the host of debilitating activities competing for each individual's time, but which take, from the individual more than they provide. Time is a precious commodity which cannot be regained. Let us use the hours of instruction most fruitfully. I suggest that time devoted to both the content and approach of philosophy would provide a healthy seasoning for the social studies. What should be closer to the heart of social education than a consideration of the purposes of living?

Machines today come close to having lifelike qualities. Machines are so important to modern existence that men often seem but incidental accouterments to the mechanical world. In what has now been called the Age of Circuitry, the electronic computer, the near-ultimate machine, promises much but also threatens an impersonalization of existence wherein man may prove but a short circuit in the technological dehumanization of life!

You should also know that there are groups at work attempting to produce an automated and computerized social studies curriculum. Striking amounts of corporate, as well as governmental funds, are going into the development of computerized programs. The day may not be far distant when educational technology largely determines the curriculum. If we are honest we must admit that much of our present offering has been shaped by the publishers and producers of educational materials. I believe that social studies educators should be those primarily responsible for evolving the instructional program. Although now usually consulted and/or involved, there is no guarantee that we will continue to have the opportunity to program the machines.

My own university contributes to the evolution of the new era, and we have observed relationships developing between pupils and electronic monitors. When one of the learning stations in a nearby elementary school broke down recently and was out of order for several days, the upset children sent a Get-Well-Soon card to the teaching machine! But such close relationships are not to be expected in the electronic world we face. And I must say that I am less than enthusiastic when I envision thousands of ear-phoned children, lined up like telephone operators, in subject after subject, year after year, eyes intent on the TV screen, pushing buttons and typing our reams of paper as, robot-like, they are prepared for citizenship in 1984.

Social studies teachers should not reject programmed learning. It can serve real purpose in drill-type instruction and even in leading pupils along correct paths in building certain skills or toward understanding of a discrete topic. But, in the realm of social education, more highly sophisticated programs than are now available will be necessary to accomplish much that should be at the heart of the teacher-pupil relationship in the study of complex and value-laden socio-civic learnings.

Government in America, once relatively simple, direct, and clear of purpose, now looms ever more strange and powerful. Citizens frequently feel closest to the national rather than to the state and local governments. But here, in spite of the millions of bureaucratic employees, outside of a faceless postman, an unbending draft board, or the ever more distant and unreachable President, there is seldom any kind of a personal contact between citizen and government. Couple the computer with the federal, or even the large state or urban bureaucracies, and you may reach the nadir in the mystery of technology and the existence of a government that serves.

My barber carried on a six-month battle with the State Barbering Board and its machines over the mere replacement of a torn license. The affair brought the poor man to such a shaken and embittered condition that I fear to remain in the chair when he has scissors or a razor in hand. I assure you

I no longer suggest conversations of a political nature. Indeed, the public servant tends to become the public master. In my community we have recently had a rash of summons to court and cancellations of drivers' licenses for unsuspecting individuals who have sold or traded in their automobiles. They are now accused of speeding and parking violations committed by the new owners! Here the computers have not caught up with the chain of events and the result is an unreasoning paralysis in citizen and government communication and relations. And just wait until your advance tax payment disappears in the bowels of the I.R.S.! After your numerous exchanges with the computer, which never indicates it has had a reply from you and never answers your questions, you will be ready to emigrate. But these are not uncommon events, and this is just the beginning.

The concept of public service and accountability disappears in governments that are too big, too complex, and too remote. It has been said that power corrupts; computerized power corrodes. What is corrupted can often be righted; what is corroded is lost.

There are grave implications for social studies in these conditions. Above all, youth need to be reminded why we have government. They need to be convinced of their responsibility to stay involved and to use their governments effectively. A desire for good government should be instilled right along with the knowledges and skills essential in helping citizens keep government under control and responsive to their needs. Boys and girls should have recurring opportunities to learn that they are not free citizens just because they live in a free country, but that they and their country will maintain liberty only so long as they live and act as free men and women.

I have also learned that Thomas Wolfe was right. The relentless press of change ensures that "you can't go home again"—none of us can. Under the impact of rapidly changing times, many tend to seek security and answers to their problems by returning in one manner or another to the past, which unfortunately is irrevocably gone. How true is the Biblical reminder, "We have not here a lasting city." I recently toured the environs of my Midwestern boyhood, of which I have fond memories. But it was all so different; indeed, some of the experiences were depressing as one viewed the growth and aging processes which make mockery of the idealized conceptions held of those former days and places.

When one considers the misconceptions he may have built around his own past, which he cannot recapture and the conditions of which have been altered materially in the years of his own lifetime, that consideration leads to another. It leads to consideration of the role of history, long the heart of the social studies program. How much of so-called his-

tory actually occurred as we have been led to believe it did? Perhaps we are safer with the remote and objective eyes of the historian than with our own reflections; but a doubt about history as we have learned it must remain.

Not long ago I was visiting with an eminent emeritus professor of history. He confided in me his own growing conviction that in our environment, which is being so rapidly altered, "Each day history holds less to instruct youth towards the mastery of their own era." While some of us would be reluctant to accept this pessimistic outlook on the contributions of the discipline, the textual-memorizer manner in which history has been approached by many mentors in the schools holds little promise of a very honest, let alone a very purposeful, educational experience.

Centuries ago Aesop warned, "Beware lest you lose the substance by grasping at the shadow." To what extent in our history instruction are we involved with shadows which, even if not false, are actually unimportant in contributing to the students' understanding of why man is where and as he is today? Abélard, a non-conformist of medieval times, had a feeling for the proper use of history. He dared to challenge authoritative learning with the couplet, "By doubting we learn to inquire; by inquiry we learn the truth." Unfortunately, for the pupil in the school, history has generally emphasized instead the regurgitation of supposedly established facts. The more important contributions of historical study to our skills of analysis and decision making have been neglected. That able gentleman-historian, Henry Adams, phrased the matter well. He wrote, "They know enough who know how to learn. . . . Nothing in education is so astonishing as the amount of ignorance it accumulates in the form of inert facts."

Henry Adams also coined the statement that "A teacher affects eternity; he can never tell where his influence stops." The positive influence of the rote-oriented history teacher ends at the classroom door, or at best with the passing out of the final report card. But let us not castigate only the history teacher. Many social studies instructors commit the same cardinal sins by forgetting to concentrate upon skills, the processes of learning, and the shaping of facts and concepts into useful generalizations in their classes in government, geography, and all the other social studies subjects.

We should mount a virtual campaign to end the fatal right-answer syndrome, to encourage variety and speculation in the learning endeavors of our pupils. The single answer should go. The "what" question should be largely discarded. The "why" question needs much more frequent emphasis. But the fundamental query that must concern all of us involved in socio-civic education is the "should" question. Just imagine the striking revolution that would occur in the social studies if all of us were to stop

being mere purveyors of knowledge and begin to use approaches which emphasize the attitudinal dimensions of our field!

Even when such studies lead to the conclusion that there is no apparent best answer, they have served a valuable purpose. Youth need to learn to live in a world of tentative answers, to be at relative ease with insoluble situations of the moment. At the same time they need to be helped not to despair and not to cynically reject a groping society which often is not true to its stated goals. A frank, problem-centered social studies program, I believe, offers the best hope of producing youth who will strive on their own to keep America becoming America.

So we turn our attention to our most important responsibility—the children and youth of the nation. Adults are increasingly alarmed over the large numbers of older adolescents who are in open rebellion. While the schools should be one of the last scapegoats, we are certainly responsible in part for the sullen withdrawal of some youngsters, the angry rejection by others, and the outright revolt of the alienated. No detailed prescription is possible here, and many cures are far beyond anything you or I can accomplish in the school; but let me urge several long-recommended practices that have not found frequent application in social studies classrooms but which may help considerably in reaching some of those pupils who would "turn us off."

Since ancient times teachers have recognized the import of individual differences in learning. The rabbis who compiled *The Talmud* indicated at least four prototypes: the sponge, the funnel, the strainer, and the sieve. In the "Abot," or delineation of principles, they explained that some students absorb all, like the sponge; others, like the funnel, take everything in at one end and let it out at the other; another group, like strainers, allow the wine to go through, retaining only the dregs; still others can be compared to the sieve, which removes the bran, retaining only the fine flour!

Today we understand many more and varied differences. But it remains necessary to remind ourselves that each day we are trying to motivate and instruct unique individuals who are grouped into classes primarily for the administrative convenience of mass education. We must admit that we often fail to act in terms of the key principle of differentiation. Approaches to individualization are numerous but foremost among them is what may be called the guidance approach. Not all teachers can be professional counselors, but each of us needs to be as close as possible to each of our pupils—and how hard this can be with those we find unattractive or even dislike! Yet these are precisely the individuals who may benefit most from personalized attention. Rousseau, who certainly did not prac-

tice what he preached, put it well, nevertheless: "What wisdom can you find that is greater than kindness?"

We are told that the new technology will help immensely with individualization. Single-concept film loops, tailored lessons via teaching machines or tapes, pupil-study stations and carrels for independent study may all help. But, as suggested previously, there exists a real menace in the machine to the warm reinforcement and human feedback provided by the living teacher and the class group. This is not to oppose the intelligent application of technological media. Yet, as I have observed the instruction and the kinds of assignments that characterize numerous, large-group, team-teaching situations, I am led to ask us to carefully review our purposes. Serious limitations of some of these grouping and flexible-scheduling arrangements lead me to say, "Halt"—at least until we ask ourselves what kind of youth we want and carefully examine whether or not these innovations actually contribute to the behavior sought. We also should watch for unfortunate by-products or unexpected or unsatisfactory results of the employment of these means. Team teaching, for example, frequently deteriorates into "take turn" teaching, and the innovation becomes almost an end in itself. Are we not missing some of the prime purposes of the social studies in classes that are mainly large-group lectures?

Our society cannot afford to overlook, in the glorification of technology, the debilitating effect of a system of schooling that, in attempting to be efficient and to reach individual learners, turns out to be an impersonalized system. Let us rather strive to incorporate technological aids into a widely diversified program of instruction. There is no single path of learning. We should remember Pascal's admonition, "We know the truth not only by the reason but also by the heart." What a tragedy if the mechanization of the school should lead to the eradication of the free and inquiring human spirit of youth!

I return to my concern about youth, our precious trust. Many adolescents have turned away from us elders and seem almost beyond reach. Other youth have become activists of one kind or another and speak out openly against what they abhor in a society that often operates contrary to its stated precepts. Teachers intimately involved in citizenship education should never foster a program that in any way drives youth from society. Nor should we be counted among those who would silence and curtail young people who want to do something about the unhappy elements of the world in which they live.

How can we forget that these youngsters will soon hold equal socio-civic rights and responsibilities with ourselves and with our less recalcitrant charges? We dare not dismiss or lose them. I must now warn you that.

I will sound staid, conservative, nationalistic, and even middle-class in my next remarks! But in this struggle for the minds of the next generation, social studies teachers must structure their offerings to reflect the prime ideals of the American way.

I speak of such essences as the freedom and importance of the individual; equal opportunity for all; responsible, representative, constitutional government; majority rule and the protection of minorities; the right of free association; the maintenance of an open society; economic freedom; and universal education. Beliefs and practices founded on these ideals are the essence of our social and political system. Students need to be led to understand: why it is imperative that these ideals be maintained; how these ideals should be applied; why citizens may reasonably hold differing views as to specific applications; and where these ideals need to be better defined and extended. Youth must also be willing to act in terms of a value system attuned to the full realization of these principles. If school and classroom do not reflect a belief in such means and ends, if youth do not have an opportunity to probe and to frame recommendations concerning the malfunctions of our system, how can we expect their allegiance to it?

Possibly more important here than the content we teach are our own actions and the model of Americanism that we represent. I never expected to cite the Beatles in a speech before the National Council for the Social Studies; but adults should pay more attention to the words and warnings in the songs of these and similar modern troubadours. Are you a "Mr. Nowhere Man"? Social studies teachers must openly face the issues of our times; our own lives must prove that we care. Let us not be the hollow, unconcerned, nowhere men which, in the eyes of these idealistic and impatient youth, so many adults in society seem to be. Nor dare we Caucasians overlook the implications of the popular minority refrain—"If you're white, you're right. If you're black, stay back." We must recognize that no man in the full sense of the concept of manhood can continually stay back. Misguided and unfortunate as recent riots and arson attacks have been, they need to be understood as desperate attempts to express self—brought on to a large extent by an unresponsive and unrewarding environment.

To my mind, teachers do no greater disservice than when they fail to speak out against malfeasance in the land, be it silken-sleeved corruption or lawless violence. And speaking out is not enough. To act in terms of our reasoned convictions is also essential. Usually we should not do this in the name of our schools; but there are teachers at my institution who have new stature with the youth they must reach because they have suffered together in attempts to oppose actions which they believe to be immoral or unjust. What I have tried to make plain is that if the social studies are con-

cerned with anything, they must be concerned with valuing—valuing people, valuing our social purposes and truths, and even valuating divergent opinions about them.

The problem here is that the social studies are also expected to serve the purposes of social science. And we should be giving boys and girls regular exposure to the processes of social investigation so that they can employ them in their explorations of issues in school and the community. In our fast-moving era, possession of the tools of social study is probably of more import than the grasp of insights accruing from the content of history and the social sciences. Social competency in a free society is an essential for each citizen and an insurance policy for the nation. But here lies the great dilemma of the social studies. In light of my earlier remarks, is a near value-free, purely objective appraisal of the social scene appropriate even if it can be mounted? I have reached the conclusion, which will be disputed by some who have sincere beliefs (and who also are not free of subjectivity), that society rightly expects us to stand for something besides open-minded neutrality.

Our pupils will benefit from models who, though willing to give opposing views a full hearing and who are fellow-searchers for truth, still believe and act on their belief that there is merit in honesty and decency, and who hold dear the American principles mentioned previously. What have we gained if we produce lawyers without scruples, nurses without sympathy, or scientists without morals? What is needed are moral individuals educated in such a way that they will also be willing to examine their most cherished beliefs.

The transient elements of many so-called answers for our times must be admitted. But let me assure you we *have* answers right now to many of our serious and perplexing problems. What is wrong is that we have not been willing to implement these answers because of the values we hold or the opinions we do not accept. In any culture, but particularly in an egalitarian one, it is inevitable that there will be conflicting views. The job of the social studies educator is to walk the tightrope between what has been called the "sapping leukemia" of non-commitment and the authoritarian prescription which brooks no dissent. Some teachers accomplish this every day. What is necessary is a contemporary-oriented problem-centered program and allied approaches through which pupils evolve a sound base for their maturing values and develop a willingness to change their minds when facts indicate such a shift, disquieting as it may be.

Our emerging, international community—and there can be no doubt that such a semi-Americanized culture rises all around us—cannot afford individuals who do not care or who are satisfied with only immediate

security. Most of the youthful, noisy anti-Vietnam dissidents in the United States, and possibly most brainwashed Red Guards in China, are young people who want to direct change and who have a concern for their future, as well as that of their country. We must try to understand their position, even if we do not accept certain of the values they seem to hold.

Men and women across the globe share many of the same aspirations. And if ever American boys and girls needed a *Weltanschauung*—a world outlook—it is today. I know that the intercultural vacuum and the strife in our great metropolises demand adequate study and immediate action. But tonight as we meet on these shores of the Pacific Basin, with our theme of understanding the Pacific World, I can but suggest that an international orientation must be evermore our goal. The waters of this great ocean wash the lands of men, black and brown, yellow and white. Trade and commerce on these waters, cables underneath, rocketing skylines, radio waves, and satellites overhead all serve as a warp and woof. But the social bindings of human goals and ideals transcend all this. I trust that we will come away from these sessions with a determination to mount a social studies curriculum that will bring necessary understanding of other peoples and will help to fulfill in time the aspirations of William Lloyd Garrison, "Our country is the world—our countrymen are all mankind."

In all of this we need to keep the spirit of faith in ourselves alive. As poorly as some of our institutions have functioned, as incomplete as some elements of our democracy remain, we must continue to engender a belief in rational human action. I do not find in this world the total senselessness that has brought many to the edge of nihilism. While he is now out of fashion among the popular existentialists, Hegel put it simply: "To him who looks upon the world rationally, the world in turn presents a rational aspect."

You see, I do not counsel a blind nationalism; but no society can endure without a faith in itself and its canons. It is just that in the mid-twentieth century the sense of American mission must be broadened to include a shared social consciousness in the direction of Ben Franklin's still unanswered plea: "God grant that not only the love of Liberty but a thorough knowledge of the Rights of Man may pervade all the Nations of the Earth so that a Philosopher may set his foot anywhere and say: This is my country."

I hope that remedies for some of our problems have been self-evident in my remarks; but as retiring president of your organization I wish to highlight just a few directions in which I believe you and your officers and allied groups should move in the period immediately ahead.

Our schools must help youth find purpose in life. School programs cannot be largely divorced from society and still attain that goal. While this

recommendation goes beyond the social studies, I urge that along with other concerned adults and our students we explore several neglected channels of influence. I would restore to the school the dignity and import that once marked the conclusion of formal schooling. This would be in the same spirit as passage into full citizenship by Athenian youth when they took the Ephebic Oath. Isn't it long overdue that youth, moving through our high schools with their civically-oriented emphases, culminate that experience with a rite of passage that is truly meaningful? Now in most states young people wait from three to four years following graduation to assume their voting privileges. I believe that the high school diploma or its equivalent should carry with it the badge of citizenship. I feel that social studies teachers should work toward this end if they have any faith in the efficacy of their own efforts.

Additionally, I think we should explore ways of tying experience in the schools much more closely to the community and to its problems and needs. As another culminating choice, at either age 18 or at high school graduation, I believe all youth, male and female, should be given the opportunity to serve their country and their fellow men for a year or two in an equitable program of national service. Suggested outlines of the broad scope of worthwhile activities open to our young people are now being formulated by the National Service Secretariat.¹ There are four teenagers in my family who I know would appreciate such a chance to apply their ideals. Hundreds of thousands of other young Americans would grasp at the same opportunity and in such would find a vehicle of dedicated personal expression reflecting their human empathy and public spirit.

In our committee-ridden society I almost fear to recommend that we form a well-financed, truly representative National Commission for the Social Studies. I have urged previously that there be mounted such a major study of where we are going in our field, and how, and why.² It is now all the more urgent that the diverse but allied organizations in this nation, and even those beyond our boundaries, which are concerned with the varied and mounting facets of social education have a common medium for cooperative study, discussion, and action. An essential part of such an agency must include a data bank and clearing house for "gisting" and exchanging the burgeoning information in our field.

Such a commission should undoubtedly also forward plans for a massive and continuing evaluation of social studies education. Honestly, colleagues, while we may oppose present tests, their mis-application and the ill-advised use of results, how can we argue against the only program that can actually tell us how well we are doing? The proof of the efficacy of the social studies in attaining our objectives cannot continually be pushed off

or excused as something that can be revealed by the practices of adult citizens. Such a continuing assessment should cover the years from nursery school through graduate school and may well include adult follow-up studies. Probably it should be linked to similar reviews in other nations.

I feel strongly that for those of us who chafe at the slow lag and separate and abortive attempts to renovate our field, a National Commission for the Social Studies is our best hope. The work of the Commission, which should be funded by federal, state, local, and professional sources, should include needed cooperative research and experimentation on curriculum, methodology, and materials, as well as the evaluational element. If we are to avoid the senseless competition and chaos that threaten our field, the National Council for the Social Studies, the National Council for Geographic Education, the academic and professional social science organizations and their projects, as well as other concerned groups whose interests spread across our field, should be brought together at the earliest opportunity as joint sponsors to begin planning for such developments. I urge this upon you.

Tonight many of us feel overburdened by the difficulties that beset our field, our profession, the nation, and the world. Some even inquire how we can persevere. Under the impact of world-wide distress and confusion, problems are compounded. At such a time we recognize the truth of that sage complaint of the great Belgian writer, Maeterlinck: "For every progressive spirit there are one thousand men to guard the past." But look around you—this council will soon celebrate its fiftieth anniversary—and observe the contributions and progress we have made. We have more than a little to be thankful for on this Thanksgiving Day.

There is one last thing that I have learned, voiced by Charles Beard at a solemn, national moment some years ago. "When the sky is darkest," he optimistically advised, "it is easiest to see the stars."

Notes

1. National Service Secretariat, 1629 K Street, N.W., Washington, D.C. 20006.
2. Richard E. Gross and Dwight W. Allen, "Time for a National Effort To Develop The Social Studies Curriculum," *Phi Delta Kappa* (May 1963): 360-366.

1968

NEEDED PERSPECTIVES IN THE SOCIAL STUDIES

Ralph W. Cordier

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1968

Needed Perspectives in the Social Studies

Ralph W. Cordier

My first appearance on the program of this Council occurred at a meeting in Minneapolis many years ago. I shared a sectional meeting with Edgar Dawson, a senior member of our Council at that time. Our subject concerned the role of the social studies in shaping the social order. Being highly optimistic and quite liberal, as young people are inclined to be, I expressed a bold and forthright position on the subject. While I do not recall precisely what either of us said on the subject, I remember quite vividly that, after it was over, Dr. Dawson took me aside and in his kindly manner and with seasoned judgment cautioned me against expecting more from the social studies than we may be able to deliver.

Now on this occasion I find myself in essentially the same position, suggesting that the least we should expect from the social studies is that they acquaint young people with the world around them "like it is" and that they equip them to deal with their world today and tomorrow in a constructive and intelligent way. There probably has never been a period in our history when the times seemed so relevant to the teaching of the social studies as they do today. Divisiveness in all sectors of American public opinion occasioned by our involvement in Viet Nam and the way in which this war has been managed; dissent against such establishments as the home, school and government; the problems of the ghetto, crime, and violence in the streets; injustices relating to civil rights; and the thorny problem of persisting poverty within an otherwise affluent society all suggest the important role that the social studies can and must play in helping to steer the ship of state through troubled waters. The social studies teacher who does not relate his teaching to these vital issues and problems is missing a golden opportunity, as well as failing to assume a proper obligation, to prepare young people for the kind of constructive leadership and citizenship that our times and the future require. I should like now to exam-

ine the character of the times in which we live within the context of time itself.

Commenting on the continuing tide of Europeans to our shores in the 1930's and intoxicated by the grandeur of America, Thomas Wolfe said, "It is Europeans, for the most part, who have constructed these great ships, but without America they have no meaning. These ships are alive with the supreme ecstasy of the modern world, which is the voyage to America. There is no other experience that is remotely comparable to it, in its sense of joy, its exultancy, its drunken and magnificent hope which, against reason and knowledge, soars into a heaven of fabulous conviction, which believes in the miracle and sees it invariably achieved."

Eric Sevareid used this quotation in a recent article on the American Dream, a dream which took the form of a "rebirth, the eternal, haunting craving of men to be born again, the yearning for a second chance," on the part of passing generations who came to America for reasons that ranged all the way from a desire to own their own land, and put their hands to fruitful work, to living without having to work at all. Sevareid went on to say that "America is change." We have always been experiencing revolutionary change, these changes occurring sometimes in convulsive spasms. We are living through such a series of convulsive changes today—hence the unsettled, confused, and bewildered state of the American people. This is not to say that ours is a "sick society"; rather, it would be more accurate to view America today as a "vast experimental laboratory in human relations for the twentieth century, defining and creating the twentieth century for much of the world." Some Americans, even intellectuals who live exclusively within our central cities and are insulated from the mainstream of American society, "do not seem to understand this, nor do they fully understand themselves." As Eric Sevareid has noted, "It may be news to them that the overwhelming majority of Americans do know who they are, do not feel alienated from their country or their generation."

Much of the bewilderment and the frustration which characterize great sectors of American public opinion today arises from the fact that at least four dramatic revolutionary changes are occurring at one and the same time. The first and possibly the most far-reaching of these changes may be described as the industrial-scientific revolution.

Industrial-Scientific Revolution

The initial thrust of this so-called second industrial revolution occurred during the Second World War when, in the space of four years, the productive capacity of American industry doubled. It was stimulated further by our involvements in Korea and South Viet Nam and by the con-

tinuing military support we have given the various regional alliances to which we have become a party. This military commitment to recurring wars and to our peacetime national security has had the effect of creating a major public sector in our economy.

It was only during the Second World War that domestic production and consumption were seriously shaken and restricted. An accumulation of consumer savings during the war provided the base for a redirection of our productive energies. Throughout the period since then we have witnessed a dramatic growth in both the public and private sectors of our productive economy accompanied, admittedly, by a sharp rise in living costs but also by a massive improvement of living standards, a sustained but controlled inflation of our price structure, and the general lifting of individual incomes.

This revolutionary industrial development has been characterized by the appearance of an infinite variety of consumable goods, the development of new basic industrial materials, and new processes of production. It has been spearheaded not only by the insatiable demands of a growing population, but by discoveries in the laboratories of scientific research, both pure and applied. The Englishman C. P. Snow estimated that 80 percent of the advanced study of science in the Western world is going on in the United States today with facilities and creative excitement that are not to be found on a comparable scale anywhere else in the world. Within only the last fifteen years the expenditures for organized research and development have increased from \$2.6 to over 20 billion dollars in the United States.

This industrial-scientific revolution has not been an unmixed blessing. While it has lifted the living standards of the great mass of middle class people, including skilled industrial workers, it has left the conditions of those below the poverty line unchanged, thus making their position relatively worse than it was before. It has created imbalances in our population, jamming us together in our cities, creating traffic snarls, and converting our slums into ghettos. Within the last twenty years, over 18 million people have moved into our cities and metropolitan areas from the countryside. Principal highways leading into our central cities have become the biggest early morning and late afternoon parking lots in the world.

In a very real sense we have become the victims of our industrial system. We have to work as members of a team within our highly organized and streamlined factories, market organizations, and public agencies. We have even given our blessing to team teaching in the schools. We are bombarded daily by commercial advertising that defies description. It has had the effect of dictating consumer wants and needs. All you need, to be

socially acceptable outside, is Phase III. Nor need you fear for the inside, because "100 is here." It has resulted in an-agreed-to pricing system, no longer responsive to the laws of supply and demand or the expressed wishes or needs of the consumer. In the words of Nelson Rockefeller, the obnoxious billboards and blatant signs have converted our highways and strip communities into a "blind alley of self-defeating commercialism." Furthermore, our industrial system has depleted our resources and despoiled our countryside. It has polluted the water we use and the air we breathe.

Communication and Mass Media

A second revolutionary change of our time falls within the field of communications and mass media. Almost instantaneous communication by radio and television and the wide distribution of information and ideas through a multitude of paperbacks, magazines, and newspapers serve to bring every major event, human tragedy, social evil, and conflict immediately and intimately to everyone's attention. These events, ideas, and reports almost immediately become the subject of discussion across the dinner table, within the family circle, at the club, within the school, and often become the subject of debate within political and legislative forums. Modern communications media have brought all of us into the focus of a larger community, diffused our attention, enlarged the range of our interests and concerns, and placed upon us a heavy burden to sift out truth from falsehood, and to look at the world around us objectively.

Freedom of speech via radio and television and of the press has carried with it a degree both of license and deception. This is illustrated by the tendency to headline the dramatic, tragic, and violent aspects of a situation, or to direct the attention to one aspect of a situation to the exclusion of another equally important aspect. One need only to recall television's coverage of the riots in Chicago during the Democratic convention. According to Abbe Hoffman, who helped to spearhead that affair, and who, incidentally, is over 30, it was the newsmen and TV that brought the demonstrators there. And when the great moment arrived the TV cameras were conveniently turned on the mundane proceedings of the convention except when the police went into action. Then we got a full exposure of the action, with the commentators hanging on each suspended moment, waiting for them to release the tear gas.

Imperceptibly our thinking is shaped and our minds are made up by the way the news is slanted in the press, by the questions that are posed and pursued in "Meet the Press." Many of our feature writers and radio and TV commentators have developed a degree of infallibility—an occu-

pational disease, no doubt. In any event, they feel that we should believe the gospel as they report it.

Education

Education constitutes the third revolutionary change that is taking place in America today. With 45 million youth enrolled in our elementary and secondary schools, with the percentage of our youth in colleges and universities climbing steeply, and with 44 million adults involved in some formal schooling, either to extend their knowledge or retrain themselves for some other kind of employment, education has become the largest American enterprise. Education has become the first passion of the American people. They believe that only through a liberal education for the freedom and the development of the mind, on the one hand, and technical training on the other, can American society survive the twentieth century. As Peter Drucker says in his book *Landmarks of Tomorrow*, "An abundant and increasing supply of highly educated people has become the absolute prerequisite of social and economic development in our world. It is rapidly becoming a condition of national survival."

Probably no nation is more dedicated to the purpose of a massive improvement of its society through a program of universal education than is the United States. We are fully committed to the proposition that every child should be educated to the full limit of his individual potential. Such a program of education, with its emphasis on basic studies and the liberal tradition, has given our people a common body of knowledge and ideas as well as values which have facilitated effective communication between individuals and groups who are engaged in diverse vocational and professional pursuits. Many typical American social clubs include a medical doctor, engineer, plant manager, teacher, salesman, factory worker, lawyer, and their wives, a social arrangement that would be unthinkable in most other countries of the world. And although the British sociologist, Frank Musgrove, argues that the prolongation of the school years is partly a ploy by the adult world to keep the young out of competition as long as possible, we, notwithstanding, have come to view an education as a basic American right.

Like so many other matters, education assumes the form of a double-edged sword. On the one hand, it serves to develop the individual's potentialities, his ability to think effectively and to do the things for which he has particular skills. It extends the range of his interests and makes him more knowledgeable about many things and situations and more sensitive to them. On the other hand, it creates many generalists who set themselves up as self-appointed experts on all sorts of questions, and in a difficult age

we find ourselves sitting down to the banquet of hard decisions "with too many untrained cooks in the kitchen."

An education serves also to create an attitude of rising expectations on the part of the individual, expectations that our society may not be able to fulfill. In any event, industry is beginning to question the policy of requiring a general high school education and diploma of all applicants in favor of a technical training for many that will enable the individual to do and enjoy one of the countless jobs that still have to be performed in our economy.

A heavy burden is placed upon education in our rapidly changing and still developing society. It must produce the leadership and provide the human resources to give that development effective direction. And it must provide the means whereby individuals may develop their talents to a point at which they can become contributing members of society and of the community in which they live.

Revolution of Conflicting Values and Expectations

A fourth revolutionary change which is occurring in a world around us today may be described as a revolution of conflicting values and expectations. These revolutionary forces have taken many forms. They have given rise to a generation gap in which youth reject the authority as well as the value system of their elders, a generation gap in which youth and adults speak two different languages. They have resulted in attitudes of cynicism, distrust, racism, alienation, and revolt in respect to the state of civil liberties, law enforcement, the structure as well as the values on which our social order was built, the social and economic status of minority groups, and our nation's foreign and domestic policies. They have brought into being such action tactics as sit-ins, love-ins, protest meetings, marches, sniping, and a show of force by rioting and looting in the streets. These attitudes and actions frequently arise over a feeling that individuals and groups are dominated by forces over which they have no control and in which they have no voice.

Here I wish only to speak of the status and role of youth in this age of crisis. First, I think we must recognize the kind of times these young people are living in. I recall one day, while in college, we asked our sociology professor whether he thought the young people of our generation were any better or any worse than were the young people of his generation. We got a ready answer. He said, "I think the young people of your generation are just as good as were the young people of my generation, but of one thing I am sure: it is that you young people have a thousand more ways of making fools of yourselves than we had when we were kids." I think we must

constantly remind ourselves that all of our young people under 23 were reared during an age of ideological conflict on a world scale, an uncertain age of peace by terror; during a period of parental permissiveness in which the role of the family has deteriorated; during a time in which mass media have made them knowledgeable about countless events and ideas which range all the way from the sublime and noble to the tragic and ridiculous, but which divert their attention and command their interests.

Secondly, in view of the foregoing, I think we must make appropriate allowance for some of the inconsistencies that characterize some of the thinking of dissenting youth and for the fact that they may find it difficult to come up with a constructive substitute for what they condemn. I am reminded of an incident that happened last spring at the conference marking the fiftieth anniversary of the Foreign Policy Association. During the first day the young people who had been invited formed a rump group calling themselves the liberal left, to protest the way in which the program was structured and dominated by adults. During the second day another rump group splintered off from the liberal left, calling themselves the radical left, and demanded that they be heard. Wisely, this request was granted and took the form of a kind of impromptu panel of young people in which one of the members argued, in a voice to be heard by all, that the United States should get out of Viet Nam, out of the affairs of all nations and peoples, and that we adults should get out of their lives. In a session that followed, Kenneth Boulding, the philosopher-economist, observed that he thought the radical left among us should join the Republican party and that, since the conference theme concerned the possible shape of our world in the year 2018, his arithmetic led him to conclude that the young people here today should be between 70 and 80 years of age by that time and he would suggest that they contemplate that fact for a moment.

Although the great majority of young people today are not greatly disenchanted with themselves or the society in which they live, there is a very vocal minority among them, variously labeled activists or the alienated, who as Norman Cousins indicates, "react sharply against depersonalization and quantification" which characterize our social order today. They seek identity with a cause. Most of all, they would like to see the values as well as the structure of American society altered and they would like to have a voice in their redesign.

There is something ironic about the position in which youth find themselves today. We have said much about the increase in pupil readiness to learn, admitting that youth today are more perceptive and knowledgeable about the world around them, yet we prolong their education and keep them out of productive pursuits. We claim to be equipping them with

the intellectual skills, knowledge, and values that, hopefully, will prepare them for effective citizenship in a future society that we cannot clearly define, yet we make them wait until they are twenty-one to mark the spot where the X goes. Some of them may have died for their country before reaching that point. I think it would add immeasurably to what students learn in secondary social studies and would give them an added sense of purpose and responsibility if they were authorized to register their views on public issues and problems on election day beginning at the age of eighteen.

Another method of involving youth in the affairs of society would be through the institution of a youth corps in which all youth should serve for a period of from six months to a year. This service should be performed at a time to be chosen by the individual but within the four years following graduation from high school. Services to be performed by the youth corps might include community re-development, apprenticeships in government, Headstart, Upward-bound, Outward-bound, and Vista. Such a program, properly structured, would provide youth an opportunity to examine some of the concrete problems that exist within American society today and give young people an opportunity to become involved personally in finding solutions to these problems.

In view of what I have said thus far, I think the first obligation of all social studies teachers should be to become far more knowledgeable about and sensitive to the changing American and world scene today. We need to teach the social studies in a way that will cause youth to see and understand the relevancy between what they learn and the world around them. This calls for the development and use of those skills of inquiry and methods of valuing through which they may understand situations in which they find themselves—how they came about, how they fit into them, and what judgments they need to make concerning them. Youth should be led and encouraged to examine in a substantive way such American tenets as freedom and liberty, law and justice, individual initiative and social responsibility, honesty and integrity, both in the perspective of history and as possible guidelines to the future.

Secondly, it is equally urgent that, in addition to casting instruction in the social studies within the perspective of the contemporary American social scene, we infuse all social learning and the social studies curriculum with a world view. In the preface to her book, *Spaceship Earth*, Barbara Ward states that, "In the last few decades, mankind has been overcome by the most fateful change in its entire history. Modern science and technology have created so close to a network of communications, transport, economic interdependence—and potential nuclear destruction—that planet

earth, on its journey through infinity, has acquired the intimacy, the fellowship, and the vulnerability of a spaceship." Then she goes on to say that, "The gaps of power, the gaps of wealth, the gaps in ideology which hold the nations apart, also make up the abyss into which mankind can fall to annihilation. It is on these disproportions that world policy has to concentrate." Obviously, we can no longer satisfy ourselves in the social studies with teaching children about the peoples of other nations. We must find the means to view other people realistically and sympathetically, to recognize the commonalty of mankind, and to realize that human motivations are universal through time and space and that one of the most effective ways to understand ourselves and our problems is through the development of an intelligent appraisal of the larger world in which we live. For this purpose I recommend the careful reading of our current yearbook on the *International Dimensions in the Social Studies*.

Thirdly, I should like to voice an appeal for a degree of unity within the broad diversities which characterize the social studies in respect to our purposes, programs, and the methods of instruction which we employ. The reasons for this diversity may be found in the sprawling nature of the disciplines we call the social sciences and the ways in which learning in the social studies is expected to relate to, if not materialize in, the development of citizens who will serve in the best interests of society.

For the purpose of giving effective direction to our efforts, I should like to suggest that our National Council bring together eight or ten of the recognized scholars in the social sciences and frontier thinkers from our public life for a period of a week or ten days to sift out the critical aspects of our field that need emphasis. Their deliberations should be given direction by two competent interrogators who should then be required to draft a summary report of the recommendations of the group for distribution among our Council membership.

A second step in this study would bring together twenty or more of the spokesmen of the more promising curriculum study projects for a period of three or four weeks to consider possible areas of agreement in respect to the desired emphases to be given the curricular program and our procedures in the social studies. This study should be directed by a steering committee of four or five competent individuals who should draft a statement of the findings of the study, also to be circulated among our membership.

A third step in this study would be the appointment of a commission of nine to twelve people, including the two interrogators and the steering committee from the preliminary studies, to give these and other studies and recommendations extended consideration. This approach to our prob-

lem would provide the means of bringing together some of the best thinking in our field to the end that more of our students may gain a more intelligent understanding of their world of today and tomorrow and of their place in it.

In conclusion, I should like to put what I have said in capsule form by suggesting that we are living in an extraordinary age when "everything is open, everything up for grabs," and when the guidelines for the future are being redrawn. This thought was admirably stated by William McNeill in the concluding chapter of a recent issue of the *Great Ages of Man*. He said, "Our age belongs in the high company of those times when men found themselves forced, willy-nilly, into far ranging, fundamental creativity. It is naive and short-sighted not to recognize our age for what it is. Only the weak and timorous can regret being alive in a time when so many avenues lie open and so much remains to be done." Ladies and gentlemen, let us proceed down the avenue of our choice and get on with the task at hand.

1969

THOUGH TIME BE FLEET

Ronald O. Smith

Ronald O. Smith was a teacher of social studies in Portland, Oregon.

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1969

Though Time Be Fleet

Ronald O. Smith

As I have listened to our speakers point to the priorities in social studies for the coming decade and the closing years of this century; as I have heard and seen innovative ideas and materials for social studies instruction presented here; as I have read the literature of the past few years; as I have observed social studies instruction in my own city and throughout the nation, one message comes through to me loud and clear. *Time is fleet.*

It has been expressed far more eloquently than I by Don Fabun in *The Dynamics of Change*. May I share with you his statement:

At exactly 5:13 a.m., the 18th of April, 1906, a cow was standing somewhere between the main barn and the milking shed on the old Shafter Ranch in California, minding her own business. Suddenly, the earth shook, the skies trembled, and when it was all over, there was nothing showing of the cow above ground but a bit of her tail sticking up.

For the student of change, the Shafter cow is a sort of symbol of our times. She stood quietly enough, thinking such gentle thoughts as cows are likely to have, while huge forces outside her ken built up all around her and—withina minute—discharged it all at once in a great movement that changed the configuration of the earth, and destroyed a city, and swallowed her up. And that's what we are going to talk about now; how, if we do not learn to understand and guide the great forces of change at work on our world today, we may find ourselves like the Shafter cow, swallowed up by vast upheavals in our way of life—quite early some morning.

Needed: Professional Freedom for the Teacher

If we as social studies teachers are to meet this challenge, certain actions are imperative. First and foremost, we must become professional persons with the freedom to teach as we should teach.

"The time has come," the Walrus said,
"To talk of many things:

Of shoes—and ships—and sealing wax—
Of cabbages—and kings—
And why the sea is boiling hot—
And whether pigs have wings."

As a parent, a student, a social scientist, an educator, and a professional bureaucrat, I consider these priorities to be a major concern—a concern in this era of militant teacher and student, of dedicated and reluctant teachers, of challenged and reluctant learners, of farseeing and neo-McCarthyistic communities, of autocratic and democratic leadership, of a generation of children that is in dire need of responsible help in achieving a faith. I am most concerned as to the role of the social studies teachers and their freedom to achieve these priorities for the boys and girls in their classrooms. But academic freedom for the teacher has come to mean many things—extending from a share in the curriculum decision-making process to licensed anarchy in the classroom. We must establish a system whereby professional and competent teachers are able to achieve these priorities. At the same time we must establish a system whereby we find ways to protect the child from the incompetent, the uninterested, the psychotic, and the crusader within out midst because I believe our first responsibility as educators is to the children in the classroom.

My concern, therefore, becomes what I would call *professional* freedom rather than academic freedom. The late former president of this Council, Samuel McCutchen, has expressed his belief that social studies is a profession. I would rather say it is a potential profession. Only as we begin to act like professionals in our teaching will we become professionals in the true sense of the word and not persons plying a trade. Strict rules have been developed by society for the plying of trades but in the professions—law, medicine, college teaching—we find a different situation has evolved. True in part, this situation has been formalized through legal action but, in essence, these three groups have (1) developed a code of ethics by which they live and have their being, (2) have a rigorous system of examinations by which they judge the competence of those who would enter their profession, and (3) have a system whereby peers judge those who are incompetent, and from whom the public must be protected, and have the courage and the responsibility to remove those found wanting from the midst of their profession. If we are to attain the status of professional social studies teachers and enjoy the freedom that accompanies the professional role, then we must do likewise. (1) We must develop a code of ethics or the standards, if you will, by which we should perform, (2) we must develop standards for entry into our profession of social studies teachers, and (3) we must be willing to accept the responsibility of judging our peers and

casting out those found wanting. It is only then that we can ask for and attain the professional freedom—the freedom to teach—and attain those priorities that have been outlined for us at this convention.

It gives me great pleasure to report to you that we have already in the National Council initiated certain steps during this past summer towards the attainment of this professional role. The Task Force report has highlighted the need for action. Ad hoc committees have begun preliminary reports that would establish standards for teachers in the social studies; describe the competencies essential for a good social studies teacher; spell out or identify a good social studies program; and define standards for membership in our Council. This is only a humble beginning but, from these initiatory steps, hopefully the Council will accept the challenge and move forward so that by the end of this decade we can hold our heads high and say that we are truly professional people willing to accept our responsibilities for the education and the protection of boys and girls in the social studies classrooms of America.

Utilization of Social Science Scholars

I now turn from the need for professionalism in our ranks to the need to utilize the services of professional scholars.

This time she came upon a large flower-bed, with a border of daisies, and a willow-tree growing in the middle.

"O Tiger-lily!" said Alice, addressing herself to one that was waving gracefully about in the wind, "I wish you could talk."

"We *can* talk," said the Tiger-lily, "when there's anybody worth talking to."

It is my belief that if we are really doing curriculum planning for today's youth, who will be taking their place in citizenship and leadership roles in this nation during the decades of the 70's, 80's, and 90's, then we should give serious thought to what the world will be like at that time. At the very least we should be aware of and utilize the research of those scholars who study such trends. Only then can we become true planners. Professional scholars such as geographers, sociologists, political scientists, economists, psychologists, for example, should be employed by school systems for that purpose.

One of the traditional goals of American education has been to prepare children for, or to induct them into, the adult world of citizenship, family life, earning a living, and worthwhile use of leisure time. As one has listened to scholarly forecasts for the world of the 1970's, 1980's and beyond with priorities in education, one sees a new world emerging. A world in which the activities of citizenship, family life, vocational accom-

plishments, and leisure pursuits are going to be far different than those in this world of 1969. Yet that is the world in which our first graders of today will have their commencement in 1981. As curriculum planners, are we utilizing this knowledge to plan an emerging curriculum for 1981? I have grave doubts that we are.

The last spring, with the aid of our Bureau of Educational Research, I attempted to survey the use being made of such professional scholars in the major school systems of the United States and Canada. The results were most discouraging. Many of the respondents were in agreement with the thesis I have proposed here. As one reported, "From time to time I have wrestled with attempts to identify issues and trends that I believe will be relevant for coming decades. Generally these are more nearly meditations than anything else. There has been no concerted effort to really consider how the services of such people might be helpful." None of them was able to report the use of such scholars on a full time and permanent basis. However, it was encouraging to note that there is widespread utilization of such scholars as consultants in curriculum planning and staff development, as leaders in in-service programs, and in the reporting of social trends through conferences, as planning advisors, and in the preparation of special studies or reports. None, however, was on a semi-permanent basis. A few school systems reported the practice of having scholars-in-resident for periods ranging from a few days to a year. Some reported the employment of scholars on an extended basis, a year or two, for the development of special projects. But it is readily apparent that they are not being utilized to their full potential.

One is always pleased to find his work and dreams confirmed by a prestigious group. The Report of the Special Commission on the Social Sciences of the National Science Board, *Knowledge into Action: Improving the Nation's Use of the Social Sciences*, contains very similar findings as to the utilization of social science scholars not only in public education but in other community endeavors as well. It, too, recommends greater utilization of this knowledge into planning and action programs, including the funding of social problem research institutes.

If school systems are to avoid one crash program after another to meet rising crises, it seems imperative to me that such persons must be regularly and not casually involved in curriculum planning. Otherwise we are going to remain twenty or more years behind in our planning. For we are hearing of a world in which we will enjoy guaranteed annual incomes and we are concerned with an emphasis on vocational training. Better to be concerned about how to become a self-sufficient person in a world without or with little gainful employment. That will be a far different world.

As the community utilizes more fully the services of social scientists, it presents an opportunity for social studies instruction in a relatively untried field for us—vocational education. These scientists will need trained personnel to assist them, persons who do not have the knowledge and skills of the scholar but who do possess those essential for routine tasks in the scholastic field of study. We can begin the training of young people in many of these skills; for example, in interviewing techniques, recording and retrieval of computer data, using statistical data, observing small group behavior, and many others. Let us initiate efforts to train young people for the position of "social study aides," for want of a better title.

The Problem of Increasing Numbers

Professional people must learn to face the reality of the future. One of those realities is an ever increasing number of children in our classrooms.

Alice looked round her in great surprise. "Why, I do believe we've been under this tree the whole time! Everything's just as it was!"

"Of course it is," said the Queen. "What would you have?"

"Well, in *our* country," said Alice, still panting a little, "you'd generally get to somewhere else—if you ran very fast for a long time as we've been doing." "A slow sort of country!" said the Queen. "Now, *here*, you see, it takes all the running you can do, to keep in the same place. If you want to get somewhere else, you must run at least twice as fast as that."

Professor Boulding has often pointed to the role of economics in the learning process; namely, that we live under a system of grants and exchange economy and that education is basically supported by the grants section of that economy. Further, that a grants economy, in excess of 15% of the total economy, makes for an unhealthy economic system. For our share of the grants economy we in the public schools are in competition with national defense, space, poverty, and a multitude of other programs.

As many public schools systems have learned to their sorrow the past few years, the bill paying public is becoming more and more reluctant to increase the educational portion of the grants economy. Further, the general effectiveness of the "pill" has not thwarted the population explosion. Demographers tell us that in the foreseeable future the task of education of the young will not diminish. Rather it is going to increase. We are told that by 1980 nearly 30% of the population will be of school age instead of the present 25%, and there will be an ever increasing number of school services. These factors add to one conclusion in my estimation. Instead of trying to achieve smaller classroom loads and learning how to do a better job of one to one instruction on an individual basis, the time has arrived to con-

sider a new approach to classroom instruction. It is to learn how to do a better job with more and more children, not fewer. Do not misunderstand me. With our present skills and knowledge we probably cannot do so. I suggest that those concerned with basic research provide us with the knowledge whereby we can meet the challenges facing us of more and more children and greater competition in the limited grants economy. This is a task for the university and research bureau. From the knowledge they provide we must develop skills for group instruction that is as efficient as individual instruction.

The ability to use the assistance of para-professionals, aides, and increased knowledge for a greater workload seems to be a characteristic of growing professional competence. At least it is the case in the legal and medical professions. While I do not have exact statistical information regarding these professions, competent attorneys and physicians inform me that they are now daily meeting the needs of many more clients and patients than they did thirty years ago. I believe no one will deny that both professions are better meeting the needs of these clients and patients today. We must do likewise in the coming decades as we become more professional teachers.

The "Affective Decade"

Social studies education has been the object of many contending forces over the years. In recent years perhaps the forces in the cognitive fields have been strongest—at least in the multiplicity of projects for improved instruction in that field. We could no doubt designate the decade of the Sixties as the "cognitive decade." I forecast that the decade of the Seventies will become the "affective decade."

"Oh dear, how puzzling it all is! I'll try if I know all the things I used to know. Let me see: four times five is twelve, and four times six is thirteen, and four times seven is—oh dear! I shall never get to twenty at that rate! However, the Multiplication Table doesn't signify."

Dr. Richard M. Jones has stated, "Contemporary experimental education is proceeding along two converging paths. The first had its theoretical origins in the work of Freud, was directed toward educational research by Lawrence Kubie, and is popularly known as 'education in depth.' The second had its theoretical origins in the work of Piaget, was directed toward educational research by Jerome Bruner, and is popularly known as 'the new curricula.'" As these two paths converge, I am sure a better theory of instruction will emerge for our guidance.

The search of this generation to find a guiding faith amid the paradoxes of our society is a confusing experience. How do we reply to chil-

dren when they ask how a people professing to a religion of peace and a political system that outlaws war spend two thirds of every federal tax dollar on present and past wars? Or how a land famed for its spacious beauties and the efficiency of its technical production produces five pounds of waste per person per day, and why one of its fastest growing industries, 18 percent per year, is garbage disposal. Or how a land of opportunity, that values human dignity, has uncounted minority groups not permitted to work, to study, or to live in places of their own choosing. Or why over one-half of the population, female, is denied equal opportunity with the minority male in the promotional systems, in space, in medicine, and many other fields. To what is American life committed? If we were to do nothing else than spell out the value hierarchies of our American culture, we would make one of the greatest contributions to our chosen field.

One of the discouraging facts about being a social studies supervisor is to see the commitment of those in other subject areas to their field of endeavor, while one notes the lack of commitment among the rank and file in his own field. I do not blame the individual teacher, rather the system. If we are to survive in this age of overpollution, overpopulation, and overkill, we must find a commitment and convey this commitment and faith in the future to the younger generation. In short, not only a few must be trying in the area of the affective domain; rather, the entire profession must turn its attention to this challenge.

This challenge is not to be met by indoctrination in the particular value system to which each of us conforms. Rather, I would see us helping children to analyze the value conflicts in their own world; providing them with experiences wherein they can investigate the role of values in the decision-making process both as individuals and as members of a social, economic, and political system; and encouraging them to explore the potential results of alternative courses of action to appreciate how society might have evolved. It seems to me that the very least we can do is to give children an understanding of the traditional values by which we, as a society, have resolved our confrontations and conflicts in the past. For every society has chosen some way or means for initiation of the young into full membership. It may be only of short duration, as the puberty rites of some groups, or a complex and extended period of training. The school system serves that purpose in our society. If we develop the value system of our society into a tangible form, then we can develop the questioning skills essential for leading children to discover these traditions. This would not be indoctrination because one of the traditions of our society, I am sure, is the constant confrontation of new ideas and new modes of action and the resolving of them into the fabric of our society. It is in this area that I see

the difference between social studies instruction and science instruction. Science is often described as of a dual character—a body of knowledge and a method of study. Social studies possesses, in my opinion, a triple character. It, too, represents a body of knowledge and a method of study. In addition it is a study of the alternatives facing mankind and how values influence the decisions made. For decision-making our alternatives are determined by the knowledge we possess, the skills and methods we have mastered, and the resources we have available. The alternative selected is the one that conforms to our value system. If we are to resolve the paradoxes confronting us in a viable manner, it is imperative that we master teaching in the affective domain.

In conclusion, let me assure you that being President of the National Council has been one of the most challenging and inspiring experiences of my life. Challenging in the diverse problems and tasks that confront such an organization; inspiring in seeing the dedication of the members of our Council to meet these challenges and to move forward to better and more forthrightly confront them.

May we, as those who would call themselves professional social studies teachers, not stand idly by like the Shafter cow, quietly thinking gentle thoughts, oblivious of the huge forces building up outside our ken; but rather let us move forward, helping to guide the great forces of change at work in our world today. Otherwise, like the Shafter cow, we too will be swallowed up by the vast upheavals in our way of life—quite early some morning.

III

Commentary on the NCSS Presidential Addresses, 1936-1969

Mark A. Previte

While conducting research for an educational biography on Shirley H. Engle, a past president of the National Council for the Social Studies and former professor of social studies at Indiana University, I encountered the presidential address he delivered to the gathered assemblage of social studies professionals, college professors, and public school teachers during the NCSS convention in November 1970 in New York City. It must have been quite an honor to address a gathering of professionals on the issues commensurate with the development of curriculum and instruction in social studies education.

Since November 1936, presidents of the National Council for the Social Studies have spoken to their audiences about the status of social studies education in the United States and the concomitant societal conditions shaping educational decision-making.¹ No policy, resolution, decree, or declaration instigated this ritual. President R. O. Hughes seized the moment to begin a process that has contributed a vast amount of wisdom to past, present and future generations of social educators:

It has been suggested to me that the Presidential Address at our annual meeting might be published just as is the custom with the American Historical Association, the Political Science people and others. It puts me in an awfully embarrassing position to say anything about this matter because this is the first year there has been a Presidential Address in the history of the National Council. It was talked about while both Wilson and Wesley were in, but neither one did anything about it. I made up my mind that it was a thing worth doing and that since somebody had to start the custom, I would be the goat, if necessary.²

What messages did these individuals bring to the podium as they each took their turns to address the membership of the National Council? Did

these addresses reflect the general issues relevant to social studies education? This first installment of the National Council for the Social Studies Presidential Addresses covers the time span from 1936-1969. This section is divided into three segments: World War II: Patriotism and the Social Studies 1936-1947; Patriotism and the attack on Social Studies: 1948-1959; and The Birth of the New Social Studies: 1960-1969.

World War II: Patriotism and the Social Studies 1936-1947

In the first address delivered by a president of the National Council for the Social Studies, R. O. Hughes voiced his anxieties about the education of its citizens and their future role in searching for the resolution of societal problems. Sixteen years earlier, Harold Rugg, in his contribution to the 22nd yearbook of the National Society for the Study of Education, articulated that the social studies must embrace the responsibility to nurture student growth through the application of the problems approach. Rugg presumed that social studies educators were not generating enough developmental thinking in the areas of curriculum, relevant course materials, and experimental courses all under the umbrella of the problems approach.³ Hughes wondered aloud "whether we have realized the extent to which we may be responsible for the development of sound and dependable habits of thinking among our young people."⁴ Hughes attempted to reassure social studies teachers by establishing three criteria for social sanity: understanding, vision, and teaching. A curricular disciplinarian in his own right, Hughes believed that the role of history in the schools should help students to understand directly the problems that previous generations have faced and the process of reaching certain resolution to those problems. History should be taught without restraint, warts and all, so that students may grasp the humanness of its actors in history.

Sanity in vision can be accomplished if the student takes seriously the concept of responsibility: responsibility to self in facing one's individual problems, responsibility to mankind by working toward the goal of seeking out solutions that will benefit the many rather than the few and contribute to "world peace and brotherhood."⁵ How significant this concept would become because, within two years, another great war would break out across the Atlantic Ocean. Two years later, the United States would suffer a catastrophe that no logical mind could ever imagine, inevitably dragging this nation into its second great war within a span of a little more than two decades.

Elmer Ellis built upon the message of his predecessor by acknowledging the impact of the current economic crisis in the classroom. Teachers were confronted by a plethora of curricular and instructional problems in

the classroom; most of them owing their existence to the economic conditions of the 1930s. Ellis presented three core questions to his audience:

Is it our job to turn out pupils with a group of established attitudes which correspond to the ideas of the makers of an official list? Is it desirable, or even justifiable, for us to teach our social studies classes so that pupils will have reproductions of our own conclusions upon public questions? Are we no longer professionally bound to develop controversial questions so as to avoid determining pupils' reactions?⁶

His responses to these questions hinged on the belief that "social intelligence is the sole responsibility of the social studies."⁷ Teachers must impress upon their students that grounded conclusions and critical analysis of issues are the necessary staples of the social studies classroom.

What then should be the role of the teacher? Teachers make decisions about the curriculum and instruction of their courses based on their individual values no matter their position on the political or philosophical spectrum. According to Ellis, student acceptance of protecting life, reducing human suffering, providing for the greater good of the majority, rational thinking, and supporting civil liberties should be considered as justifiable indoctrination for the good of society.⁸

A collaborative effort by government agencies and the schools was imperative to develop decision-making expertise that could possibly lead to the resolution of problems in the schools and later on in society. Charles Barnes proclaimed that the role of the school is to train students to understand society and participate in the decision making process to improve society.⁹ It would be incumbent upon the school to develop programs to meet this objective. Studying social problems through reflective thinking, introducing new subject matter related to social problems, developing new teachers, changing pedagogy, and designating a greater pro-active role by the National Council for the Social Studies would be considered a good beginning. Barnes also suggested that the schools should introduce the concept of conflict resolution and train students as mediators to arbitrate interpersonal conflicts. This would be a novel approach for students to acquire the process of settling conflicts between disputing factions.

What should be the role of the National Council for the Social Studies? How can NCSS help teachers throughout their daily routine? How can NCSS communicate effectively with its membership? Fulfilling the roles of social studies teacher and department head, Ruth West recognized that teachers possess the greatest obligation to guide students through the "social web" of human relationships.¹⁰ The teacher should assume the role of a model citizen: an individual who continually gathers knowledge from

all disciplines and applies this knowledge in conjunction with democratic principles to the resolution of human problems. Conflict would ensue if a number of the membership in the NCSS were true believers in a single discipline philosophy.

Arguing from a teacher's viewpoint, West alleged that the National Council was negligent in conveying basic principles of social studies education to its constituency. Establishing an effective line of communication between the NCSS headquarters and the membership became one of her prime objectives. According to West, the NCSS should focus on the needs of the classroom teacher by continuing to publish works geared toward the classroom teacher, establishing greater teacher dialogue in the exchange of ideas at national conventions, and increasing teacher participation in NCSS committees and curriculum review.

To what degree were American secondary schools satisfying the social needs of their students? During the 1940s, academic disciplinarians and curricular fusionists competed to take control of the social studies curriculum to implement their respective philosophies of social studies education. World War II and the emergency of the Cold War produced a desire of instilling a deep sense of patriotism to ward off any intrusion by fascism and communism. Social studies teachers were interrogated about their commitment to the indoctrination of students to become good and loyal Americans.¹¹ The two-pronged debate continued over whether the curriculum should be grounded in the present or the past along with the "rote memorization of factual information, and uncritical transmission of selected cultural values."¹²

Although criticism in a democracy is a healthy and necessary practice, Howard Anderson, an associate professor at Cornell University, reacted to continued challenges by the American Legion that unpatriotic social studies teachers were not developing patriotic citizens through their classroom practice. Social studies departments were being asked to bear the responsibility of indoctrinating students who would become supportive of the war effort. Passage of the Selective Service Act of 1940 marked a change in how American youth would be perceived in their participatory role in America's defense. Social studies teachers would be asked to assume a major role in guiding youth to develop purposes and values for living.¹³ Dougan aptly described this movement in her study of the historical development of social studies:

During the 1940s the attention of the social studies was attracted to the war effort and the perceived need to produce patriots, as well as to respond to a series of attacks on social studies materials led by such groups as the Daughters of the American Revolution and the National Association of Manufacturers.¹⁴

Anderson clarified the crux of the argument when he countered that students in social studies classes must be afforded every available opportunity to think critically about the problems that confronted the nation. Anderson urged the NCSS to commit itself to discovering solutions to improving curriculum and instruction dedicated to critical thinking and a democratic way of life. Schools must develop more interdisciplinary or fusion courses that stress discussions of controversial issues and immerse students in the process of reflective and critical thinking necessary to sustain the American democratic way of life.

Reflective thinking, according to John Dewey, is the "active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusion to which it tends."¹⁵ To achieve this goal social studies educators have taken different routes that have created a philosophical and pedagogical impasse. Years later a future NCSS president would contemplate one of the largest failings "that the social studies has given students experience in remembering facts but little experience in using facts to think about any problem past or present."¹⁶ Dewey declared that teachers must focus on a theory of experience that permits them the opportunity to choose the materials, methods, and experiences necessary to link subject matter and process to a student's life experiences.¹⁷ Democracy then becomes "a way of life that is learned as it is questioned, thought about, criticized, practiced, and improved."¹⁸ Therefore, the goal of social studies arises out of the need to help young people who will be able to understand and apply the approach when being confronted with life's problems.

Two weeks before the Japanese attacked Pearl Harbor, Fremont P. Wirth noted that a number of critics held social science teachers responsible for the present state of global affairs. He endorsed the labor of these teachers but recommended that greater effort should be put forth to bridge the gap between technological progress and social progress. The transition from a peacetime economy to a wartime economy and back again will weigh heavily on American citizens. Schools must begin anew to utilize social research in the classrooms, exposing the students to current information and new ideas and applying these to the discussion of contemporary issues.

What should be the relationship between education and culture? Using the authoritarian systems of the Soviet Union and Germany as a contrast, I. J. Quillen, in his 1944 address, suggested that military victory in World War II would be insufficient to ensure lasting peace. The social studies teacher especially must "use his resources in knowledge, professional skill, and the art of teaching to develop the understanding, ideals, and

competence necessary to achieve peace, prosperity, and happiness..."¹⁹ Effective teachers, he maintained, would utilize content from the various social sciences in conjunction with critical thinking skills. Peace would be sustained by the maintenance of a strong economic system. Schools placing curricular emphasis on vocational educational reform would lead to greater employment and economic well being of the nation.

Mary Kelty posited that if the social studies would be viewed as a seamless web, then K-12 programs should develop courses based on life experiences. This dovetailed nicely with this tenet of the Progressive Educational Movement: if education is to be a reflection of life, social studies teachers must prepare their students to be able to solve those problems that students will face in their life experiences. This was an admirable goal, and the history of social studies education has been witness to a number of noble efforts to develop a social studies curriculum consisting of social problems and total integration of the disciplines. Many social problems-based curricula were put to the test up to this time, such as the works of the Rugg brothers from the 1920s through the 1940s and Alan Griffin and his students at The Ohio State University in the 1940s and 1950s. Arguing from a curriculum writer's point of view, Kelty declared that the responsibilities of social education are to teach students about local community, democratic living in school groups, respecting human dignity, and proactive behavior. Kelty also recognized that this type of curriculum program would demand that teachers maintain an extensive database of knowledge across the disciplines. Once again, it would be paramount for the NCSS and state social studies councils to play the role of information providers to assist teachers in the development and maintenance of their programs.

The final two speeches for this segment chose to shift the classroom teacher's focal point toward the persistent dilemmas that beset America and the world during the postwar era. The pessimistic position of Burr Philips centered its spotlight on lack of vision, intolerance, greed, consequences of scientific advancements, and the struggle between economic groups. The social studies curriculum should be reconfigured to focus on the relevant issues of the day and their historical roots, identify and thwart the spirit of defeatism, and supplant it with positive thinking. To preserve peace for future generations, Linwood Chase declared that social studies teachers must model those behaviors that foster intelligent, responsible citizenship. Proficient citizenship could be realized through the framing of a world-minded philosophy. Developing sensitivity to the world about them; acquiring techniques, skills, and attitudes that will help them function effectively; creating a genuine desire for learning; and developing competencies in personal relationships were this philosophy's compo-

nents. Threatening the future of this philosophy and the cooperation between nations were parental and community prejudices, special privileges, close-mindedness, and ignorance about the world. Greater horizontal curriculum articulation would reinforce K-12 social studies programs and their goal of preparing young citizens to assume their places as national and global citizens.

By the end of the decade, social studies teachers continued to face an ever-increasing number of curricular and teaching ideas that were among the newest and most innovative being implemented in the classroom. One World War II veteran returned to his social studies position and began to reflect on the changes that had occurred in the field during his 39 months of military service. His concerns were more pragmatic. How should the social studies be defined? What is the responsibility of the school to its students? How are new social studies teachers being trained? What are appropriate classroom materials? Does the district have sufficient funds to purchase these materials?²⁰ Furthermore, he would also have to consider the curricular and pedagogical ideas being posed in educational journals.²¹ Decades later, Thomas Peet would conclude that the popular trends of this and other eras are exemplars of the singular perspective affliction of social studies curriculum development:

Social studies education has been bombarded for much of its existence by single focus attempts to mold the curriculum. Most of these were fads which did not endure. Fads, however, have become the bane of social studies. This writer agrees that such single focus attempts as life adjustment, moral education, values clarification, back to the basics, reflective inquiry, peace education, international education, and others, all have *some* value. Some have very great value. The problem is that none has been accepted as the candidate upon which to base the entire social studies curriculum. The result has been an often schizophrenic behavior on the part of the social studies; unprofessional in all too many instances.²²

Patriotism and the Attack on Social Studies: 1948-1959

People tended to become absorbed in the negativism that transpired during the first half of the twentieth century, and educators were not immune to this virus. With the United States experiencing two world wars and an economic depression, one could appreciate the pessimism of social studies teachers. According to Stanley Dimond's counter arguments in his 1948 address, social studies teachers improved their relations with students, schools, and communities. Teacher concern over the psychological well being of their students has not been minimized. The principles of democracy and the democratic way of life continued to be emphasized in

the classroom. Improved teaching methods, including a stronger emphasis on the teaching of current affairs and issues along with increased time for classroom discussion, stimulated student interest in social studies.

Communism supplanted fascism as the current threat to world peace. The growth of the Ku Klux Klan, attacks on textbooks and curriculum, along with increased demand for teacher loyalty oaths presented the grist for continuous debate. Conscious of threats to freedom from inside as well as outside the nation's borders, Francis W. English emphasized to the membership that social studies teachers and courses must afford the indispensable content and skills in preparing students to be reflective thinkers. For this to transpire, social studies classrooms are obligated to exist as sites of greater academic freedom to ensure that all students participate in democratic discussion and decision-making. Learning by doing in a democratic atmosphere is paramount. Immersing students in social science courses will contribute to the understanding of human behavior and democratic principles.

This era had been marked by the struggle between the advocates for a history-centered curriculum, whose roots are found in the reports of the Committee of Seven and Committee of Eight, and the supporters of Progressive education, whose 1913 and 1916 reports highlighted a social-problems curriculum and the needs of the student in society. This approach was delineated and articulated as a viable method for social studies classes in the NEA report of 1916 entitled *The Social Studies in Secondary Education*. Concerning the area of organization of subject matter within history courses, the committee of 1916 suggested "(1) the adoption to the fullest extent possible of a 'topical' method, or a 'problem' method, as opposed to a method based on chronological sequence alone, and (2) the selection of topics or problems for study with reference to (a) the pupil's own immediate interest; (b) general social significance."²³

Erling Hunt's 1950 address reminded the membership of the trends and cycles of history and social studies curricula of the past. Hunt's analysis of the work of the aforementioned committees stipulated a curricular imbalance. Relying upon the criteria offered in Charles Beard's *A Charter for the Social Sciences in the Schools*, Hunt defined a balanced and useful curriculum as one that possesses an equilibrium between scholarship, the needs of society, and the teaching and learning process. Direct and vicarious experiences will emanate from the teaching of history and the other disciplines. Hunt proposed a total general education curriculum that promotes the student's fullest possible personal development and emphasizes competent citizenship in a democratic society.

Myrtle Roberts buttressed the affirmative message of Stanley Dimond that social studies teachers were contributing much to the development of

active citizens. Roberts once again reiterated the magnitude of the role of the local, state, regional, and national social studies organizations in improving teacher professionalism. Building strong organizations at each level offered teachers the occasion to listen to nationally recognized speakers as well as read relevant curriculum and instructional ideas presented in social studies publications. She presented two challenges to the membership: 1) improve student thinking, and 2) commit oneself to the teaching of democratic principles and a democratic way of life.

The desire for students to become intellectual citizens by way of developing an ability to think critically in the dissemination of information from various news media had been developed in The National Council for the Social Studies 21st yearbook entitled, *The Teaching of Contemporary Affairs*. One chapter, "The Potential of the Secondary School in Achieving Desirable Public Opinion" continued the campaign for the study and critical analysis of modern problems relevant to the lives of students so as to make a connection to the student's personal experiences and our democratic way of life. The evidence that is gathered from the study of these problems will then enliven classroom discussion and eventually lead to decision-making, which affords the students the ability "to examine the evidence and to come to their own conclusions."²⁴

According to an agreement made by the slate of officers, future presidential addresses would now articulate the needs of the NCSS membership.²⁵ President Julian Aldrich delineated four major areas of concern. Increasing membership will become the province of the second vice-president, the Membership Planning Committee, and the Committee of Professional Relations. The work of all Standing and Action committees will continue to inform membership of their functions and contributions to social studies. The relations between NCSS and local, state, and regional associations must be strengthened. This was accomplished as Aldrich embarked on a speaking tour of western social studies councils. Finally, NCSS should unite with other social science and educational organizations to work toward the goal of preventing groundless attacks against social studies curriculum and instruction.²⁶ Aldrich especially emphasized defending the principle of academic freedom as stipulated by the 1940 Statement of Principles on Academic Freedom and Tenure. The National Council, through its publication *Social Education*, embarked on a concerted undertaking from 1950 through 1954 to emphasize accomplishments of the NCSS Committee on Academic Freedom and its effort to promote the teaching of the problems approach and controversial issues as the progressive educational movement was experiencing its demise during the decade of the 1950s.²⁷

John Haefner continued the tradition of providing for the needs of the membership. Low requirements for teachers' certification, inadequate salary scales, unfair teacher assignments, and high teacher to student ratios was a segment of the litany of issues that confronted teachers. Haefner strongly recommended that NCSS must contribute to the process of solving teachers' problems or face the consequence of becoming isolated from them and other professional associations. The NCSS must also look inward and rectify the perceived turf battle between public school teachers and university professors. Haefner stated, "We must make every effort to close the gap between the National Council and the classroom teacher, who is already struggling with these formidable problems."²⁸ The suggestion, whether real or perceived, was that a small elite group composed of college professors and teacher supervisors had come to power in the organization thereby limiting access and participation from the front-line public school teacher. This was taken to heart by a group of four NCSS members who proposed that a new House of Delegates be organized to amend this disparity in democratic participation.²⁹ Haefner gently reminded the membership that the success of the organization depended upon their obligatory participation in seeking out future members from the public schools. Haefner also criticized the continual accumulation of courses and content to the curriculum, the phenomena of the "creeping curriculum," that continued to plague public schools. This "more is better" philosophy, including content and activities that are under the province of family, church, and community, must be dislodged from school curricula. The NCSS should lend moral and other support to front-line teachers in resisting this growth. Finally, the teaching of content cannot be subsumed by an overemphasis on the teaching of skills, methods, and techniques. Symmetry between content and process should be the goal of all schools.

Dorothy McClure Fraser positioned herself as an advocate of hard-working social studies teachers who faced a number of issues created by criticisms launched by critics outside the field of social studies. One issue concerned the dualistic debate between content and method. Grounded in the model of reflective thinking, supporters of John Dewey contend their paradigm achieves a balance between content and process. The social science framework presupposes that social scientists are more concerned with data gathering and research instead of the problems that confront a society.³⁰ This model is rooted in the Wesley definition of social studies that stated, "the social studies are the social sciences simplified for pedagogical purposes."³¹ Fraser contended that the debate over content and method was being viewed through the wrong lenses.

Both processes are being taught in the schools; the issue should be framed around the kind of content being taught in the classrooms. Creative solutions presented by the membership would signify their commitment to improving social studies education. New materials, contemporary events, and curricular ideas must be injected into the social studies curriculum before it becomes static and dysfunctional. Fraser's support of the progressive educational philosophy was indicated through her proposal of including current controversial issues in U.S. and world history courses to offset a bias toward military/political history and government structure/operations, and preparing students to improve their problem solving and critical thinking skills as the Cold War era continued.

Responding to outside criticism of "something called social studies," Edwin Carr, through personal observations, assumed the role of unofficial cheerleader to elevate the psychological well being of the membership. The addition of more problems courses and integrative curriculum had increased student interest and awareness of national and world affairs. Growing social consciousness of minorities, a gradual decrease of discrimination barriers, more involvement in world affairs, and increased voting in the 1952 Presidential election led to "more wholesome attitudes." Lastly, teaching has improved through a focus on thematic and issues-oriented units. Room for improvement exists in three areas: helping teachers overcome their reluctance to change their content philosophy, making social studies interesting and worthwhile, and identifying the parties responsible for dealing with personal and social problems of students.

Subject matter cannot be devoid of any action or else it becomes "just something to be memorized and reproduced upon demand."³² Alfred North Whitehead, in his book *The Aims of Education*, warned about not only the uselessness but the harmfulness of education that fills the mind with inert ideas—that is, "ideas that are merely received into the mind without being utilized, tested, or thrown into fresh combinations."³³ Education must tear down the walls that separate teachers and students according to individual disciplines and focus on human relationships, the building blocks of life. This would satisfy the problem that all teachers have faced on one time or another of getting students to ponder the relevancy between their subjects and the real world.

The title of William Cartwright's address exemplified the two essential components of any successful program of study: scholarship and pedagogy. The author contended that the social studies movement of the first half of the 1900s created a significant rift between the public school and disciplinary scholars. The schools had drifted away from serious scholar-

ship, as defined by Herbart in the late 1800s, injected fusion or integrated courses into the curriculum, hired teachers deficient of serious scholarship, and permitted the infiltration of the "creeping curriculum" as noted by former president John Haefner. The move to restore the history-centered curriculum to its preeminence was already in motion. This was highlighted by Cartwright when he noted the increased involvement of the American Historical Association with its instituting of a standing committee on teaching and a Service Center for Teachers. He also applauded the mission of the recently formed National Commission for the Strengthening of the Social Studies. Cartwright continued the criticisms of educationists that had been brought to the forefront by Arthur Bestor and his 1953 work *Educational Wastelands*.

The role of education in American society, according to Jack Allen, was for social studies teachers and the schools to fulfill the intellectual capabilities of their students. The top of the agenda of educational criticisms was the philosophical debate over content and process previously acknowledged by presidents Haefner and Fraser. Allen, along with former NCSS president William Cartwright, agreed that the organization should focus on two fronts: 1) curricular fragmentation and 2) an over emphasis on social studies and a corresponding dearth of historical instruction. Allen identified a third event that would present another major obstacle for teachers and students. With the invention of the television and other technological creations for children and adults alike, American culture and social intelligence would be taking a back seat to entertainment and popular culture. To combat this intrusion, Allen proposed that teachers begin anew to help students understand human behavior through the study of the social sciences and cultivate students' critical thinking ability and their powers of analysis. America must become a "more humane society."³⁴

During the past decade, the National Council witnessed the rejection of the Progressive Education Movement in favor of an academic orientation toward the individual social science disciplines. Ten NCSS presidents, eight of whom were university professors, articulated a comprehensive agenda of substantive issues. Organizational concerns, the teaching of democratic principles, academic freedom, the gap between teachers and professors, the plea for qualified teachers, improved curriculum design and instructional strategies and the contentious debate between a history-centered curriculum and a social science orientation created passionate discussion and debate among the members of the organization. The next decade would simultaneously confront a cultural and social upheaval along with a paradigm shift in social studies education.

1960-1969: The New Social Studies Movement

The 1950s were a testament to American society taking a decidedly conservative tone politically and educationally. The election of Dwight Eisenhower, the "Red Scare" of the 1950s, the demise of the Progressive educational movement, and the beginnings of a Soviet-American space race directed the nation away from the curricular nostrums of the Deweyan philosophy and toward a curriculum that was driven by discipline-based academics and their related fields. The new decade involved curriculum reform projects in the social sciences that took their cues from the leaders of the New Social Studies movement. The new decade was witness to a curriculum revision movement unparalleled since the heyday of the Progressive movement in the 1930s.

The launching of Sputnik by the Soviet Union cast a pall over America and her schools. After much soul searching, the nation's leaders concluded that one area that should be upgraded or overhauled was education. The federal government funded projects in science and mathematics to produce our next generation of scientists that would propel the United States to a first place finish in the 1960s Space Race. This was fine, but social studies leaders were concerned about being left out of the government funding as well as the direction that its curriculum should travel.

In November 1961, Emlyn Jones, a doctoral student of I. James Quillen, would emulate President John Kennedy's spirited inaugural address with an encouraging address of his own. Jones' attitude was buoyed by a number of contributing factors: the National Association for Secondary School Principals report that social studies is vital to a child's education, NCSS membership had increased to 9,000 members, and the American Council of Learned Societies and NCSS had begun a cooperative effort to study the social studies curriculum.³⁵ The most significant factor was the interest level of state organizations and local districts to initiate programs to provide a spark to enhance social studies education. During his 14,000 miles of traveling around the nation, Jones recognized three themes related to these programs: more effective course sequencing from kindergarten to college, an improved quality of teaching through higher standards in teacher education preparation, and finally, an upgrade in classroom equipment.

An issue that plagued social studies professionals at the university and public school domains was defining the social studies as a single entity or multiple entities. At their 1957 meeting in Pittsburgh, the first NCSS House of Delegates, in an attempt to prevent the social studies from becoming an afterthought, carried a motion that aspired to hoist the banner for the social studies urging "that, in the current crisis confronting our

country, sustained and vigorous attention must be given to the fundamental role of the social sciences in the education of American youth.³⁶ The organization had now moved beyond the Wesley definition toward a social science interpretation where the term social studies would be used to include history, economics, sociology, political science, civics, geography, and all modifications or combinations of subjects whose content as well as aim is social. This change in focus of defining the social studies as the social sciences was further supported by the 1958 NCSS yearbook, *New Viewpoints in the Social Sciences*.³⁷ Written by a group of social scientists, this body of work was interpreted as sustaining the position of the consensus historians and Arthur Bestor's point of view on social studies education, which was discipline-oriented and intellectually rigorous.

In 1962, the National Council for the Social Studies solidified its position in favor of the disciplines when it published its definition of the social studies:

The social studies are concerned with human relations. This content is derived principally from the scholarly disciplines. . . . The ultimate goal of the social studies is the development of desirable socio-civic and personal behavior. . . . Knowledge and the ability to think should provide the basis on which American children and youth build the beliefs and behavior of free citizens.³⁸

The subject of the discipline movement was the focal point in the address of Samuel McCutchen in 1962. A long time proponent of the problems approach in social studies, McCutchen defended the application of the Deweyan approach to teaching social studies in response to his apprehensiveness that the discipline organizations would wield their combined political and economic power to gain a foothold into high school social studies curricula. This would be exacerbated with the continued addition of individual disciplines seeking sanctuary under the social studies umbrella. Well aware of the "social stew"³⁹ designation that was attached to previous attempts to integrate or fuse the social sciences disciplines, McCutchen suggested four major elements to be included in the discipline of social studies: societal goals, heritage and values of Western civilization, dimensions and interrelationships of today's world, and rational inquiry and the tenets of good scholarship.

What is quality teaching? According to Stella Kern, quality teaching is composed of two essential components: content and pedagogy. Information continues to increase at a tremendous rate. Science and mathematics were making great strides during the late 1950s and early 1960s while social studies was being reduced to an also ran. Technological advancements overwhelmed society but its major social problems persisted with-

out any resolution. The keys for students meeting future challenges are understanding the world, effective citizenship, emphasizing freedom and human rights, learning to read critically, and taking a pro-active philosophy to resolving problems. Much of the responsibility for achieving these keys should be placed on the shoulders of teacher training institutes. The goal of training students to be good problem solvers and decision makers would come up short according to Kern as she highlighted the fact that poor reading skills led to the dropout of 800,000 high school students in 1963.⁴⁰ Kern pointed out that students would be deficient in the area of problem solving and decision making due to their lack of participation in a 12th-grade problems course. She suggested that this training could be moved to the 9th grade with the addition to the curriculum of a problem-solving course.

Only three years before, Shirley Engle authored his most well-known piece entitled *Decision-Making: The Heart of Social Studies Instruction*.⁴¹ In response to the New Social Studies movement and its core concept of studying the individual disciplines, this article merged his emphasis on the problems approach with the decision-making process as the structure around which social studies education should be organized. This process would be delineated from two viewpoints: "at the level of deciding what a group of descriptive data means, how these data may be summarized or generalized, what principles they suggest; and also decision making at the level of policy determination, which requires a synthesis of facts, principles, and values usually not all found on one side of any question".⁴²

Isidore Starr's 1964 address acknowledged the "inhumanities" perpetrated by the schools' general disregard of the potential of the humanities in the curriculum and the organizational culture of the schools. What should be the role of educational culture? Has educational culture responded to the overwhelming growth of student population by emphasizing the values of bureaucracy, hierarchy, opportunism, rationalization, and commitment to self? Starr cited the profusion of reports, memos, and publications that only served to impede school improvement. The lines of communication between administration and teachers had evaporated because of a report overload and the failure of curricular programs due to lack of teacher training. Educational specialists had not contributed enough to propel teachers out of their educational wilderness. The neglected cooperative and collegial relationship between university professors and public school teachers caused both sides to eschew the synergistic relationship between educational theory and practice. Starr supported a three-pronged effort to settle this defective relationship. First, assemble a National Commission for the Social Studies bringing together the diverse

social science organizations along with school officials and teachers to produce curriculum programs. Second, invite elementary and secondary school principals from around the nation to offer their thoughts and suggestions to improve social studies education. Finally, bring together educators as a group to defend the rights of individual teachers to teach and learn freely.⁴³

In 1965, William Hartley revisited a theme that emerged in previous presidential addresses. On this occasion a different twist was added to the definition of good teaching. Hartley's definition included love and laughter as two important ingredients that amplify scholarship and pedagogy. Love of life, love of fellow man, and love of learning: the emotional context has sometimes been subsumed by the overwhelming emphasis on content and pedagogy in social studies classrooms. Years earlier, Dewey decried the inhumanity of the school's system of rewards and punishments resulting in "crippling the teacher's sense of humor."⁴⁴ The teacher must also be a humorist: one who demonstrates the ability to observe and communicate life's foibles and follies in a way that is meaningful and funny. The key is the establishment and continuity of the teacher-student relationship. Hartley was fearful of the following educational innovations devaluing this relationship: team teaching of large groups of students, inflexible lesson planning, programmed learning that omitted creative teaching and learning, slow learner programs that emphasized conformity, and any obstacles that put a barrier between the teacher-student relationship.

Adeline Brengle, a classroom teacher, addressed the top ten persistent problems, the nuts and bolts of social studies teaching, confronting teachers as a result of the New Social Studies movement. Included in this list were utilizing new teaching equipment, increasing student reading time, working with students, teacher involvement in extracurricular activities, teacher communication with the principal, professional growth, professional philosophical differences, teacher evaluation, and teacher communications with counselors. Brengle was also quite perceptive about the changes that the New Social Studies movement was placing on curriculum development and instructional methods. What did this mean for social studies? With the emphasis on inquiry and discovery, teachers were experiencing a difficult time creating a learning environment that would simulate the work of an historian, geographer, or economist. According to Brengle, classroom teachers possessed the power to change their professional status by joining social studies organizations at local, regional, and national levels to embark on the process of working in alliance with other public school teachers and university professors to identify and solve these communal problems.

How should teachers broach the complexities of social studies education? Teachers should never lose their goal of seeking out greater challenges in order to continue their collective professional commitment. As a proponent of the problems approach, Richard Gross believed that the hub of the social studies class should be the reflective thinking process with a greater emphasis on asking evidential, speculative, and policy questions, and utilizing data from the social sciences. Committed to the Deweyan philosophy, Gross understood that solutions and answers to questions were tentative and the student must be taught that knowledge does possess this uncertain quality due to the change process that society undergoes. Borrowing from the New Social Studies movement, inquiry and investigation should be the hallmarks of the social studies classroom. Teachers should permit students to speak and act-out behavior based on their feelings of inadequacy, injustice, and dependency while preserving and maintaining American democratic principles.

Relevance was a key buzzword during the social studies movement of the 1960s. Students and educators orchestrated the relevance movement as part of the student protest movement of the 1960s. The supporters of this movement argued for the following:

- 1) the individualization of instruction through such teaching methods as independent study and special projects; 2) the revision of existing courses and development of new ones on such topics of student concern as environmental protection, drug addiction, urban problems, and so on; 3) the provision of educational alternatives, such as electives, minicourses, and open classrooms, that allow more freedom and choice; 4) the extension of the curriculum beyond the school's walls through such innovations as work-study programs, credit for life experiences, off-campus courses, and external degree programs; and 5) the relaxation of academic standards and admission standards to schools and colleges.⁴⁵

According to Ralph Cordier, American culture was experiencing another era of revolutionary change during the late 1960s that could not be ignored. He agreed with the relevance camp of social studies education that these current issues were too important to be ignored. Vietnam, the drug culture, and the sexual revolution were controversial issues being discussed throughout the media and encouraging teachers to avail themselves to these resources was a primary goal. These issues were the underpinning that enabled students to develop and hone the necessary thinking skills equipping students for their life's work: citizenship. This was a revolution of conflicting values and expectations and its impact on the youth of the nation was considerable. Students were learning about the process of democracy in the schools, but Cordier surmised that this left the stu-

dents in a passive mode. By contrast, he urged the schools to teach about and encourage participation in democratic activities.

Significant social and cultural change occurred during the 1960s, and social studies teachers were hard pressed to assimilate what the changes meant to them personally and professionally. Time becomes a major factor according to Ronald Smith. The controversial nature of issues during the decade gave rise to the concerns over academic freedom and teacher professionalism. Smith believed that "professional freedom" should be the keystone to continued improvement in the field of social studies instruction.⁴⁶ Teachers must not convert their classrooms into sites of educational anarchy similar to the revolutionary and violent scenes being broadcast from across the nation. Concern over the prediction of an increasing enrollment for the next decade prompted Smith to warn present and future teachers that they would have to change their attitude on the methodology of successful teaching with a larger student population and greater input from social science experts in the area of curriculum planning.

Although a host of authors penned their epitaphs of the Progressive Education Movement during the 1950s, the philosophy of that movement reappeared and persisted during the 1960s. Four presidents—Cordier, Kern, Gross and McCutchen—espoused the teaching of the social studies using a problems approach or Dewey's reflective method and emphasizing the study of issues and problems while clarifying the values relevant to the needs of the student. These individuals were witnesses to the so-called "patriotic" movements during the last three decades, fronted by individuals and groups upholding the precept that the goal of social studies education should be the transmission and inculcation of basic American values to our younger generation with the hope that these traditional beliefs will be internalized and passed on to future generations. This premise ran counter to the open-ended, problems approach that was embraced. To prepare students to take their rightful place as good citizens, to face the barrage of events and experiences that life will present, and to make the decisions that will help them to survive, values must be questioned and dissected without fear of scorn or reprisal.

The entire group of presidents encouraged the membership to improve the quality of classroom teaching. Curricular modification, teaching values, improving communication between administration and teachers, adjusting to the advancements in technology and mass communications, and equipping teachers with the necessary tools of the trade were part and parcel of their collective discourses.

One would expect that individuals on the cutting edge of social studies education would have centered their messages on the New Social

Studies movement. This was not to be the case. Some made general mention of the materials being developed or how teachers should use them by gathering and disseminating social science data to their students. However, publications that would speak to the successes, criticisms, and failures of the movement would not be forthcoming until the following decade.⁴⁷

Notes

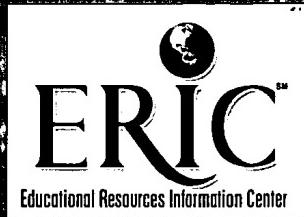
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This publication of the NCSS presidential addresses makes these primary sources in social studies education readily accessible to various users, including historians, teachers, students, and interested members of the general public. Readers are likely to be stimulated, enlightened, provoked, and even amused by various parts of this collection of papers, which provide a valuable window to the past of the NCSS and the field of social studies.

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